THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

As we enter the month in which Jesus Christ is supposed to have been born, much will be spoken of his life and message from church pulpits. Christian homes will put on a festive appearance and their inmates glorify Jesus as their Redeemer. But how many among the orthodox will seek greater acquaintance with the Mind and Soul of Christ—an acquaintance which is open to anyone who will free his consciousness from prejudice and seek for true Knowledge? Christendom has always paid a superstitious reverence to the letter of the Law and has not made a sustained attempt to interpret the spirit of the Law and the Prophets Jesus said he came to fulfil. It has accepted Christ as guide and leader, but has ignored his ideas. Christendom has shown great devotion to his person; rare have been the attempts to know his Soul.

How spiritually unenlightened are the church-going followers of Christ can be seen, for instance, from their inability to grasp what their Master meant by the "Kingdom of God" or the "Kingdom of Heaven"—"they seeing see not; and hearing they hear not, neither do they understand."

Christ wrapped up his teachings in parables. If these parables are to yield up their inner meaning they must be interpreted by the light of the *real* teaching of Christ as distinct from the theological or social interpretations. The current belief of his day was that on some future day the reign of Satan on earth would come to an end, and the Messiah, a divinely commissioned ruler of superhuman wisdom and power, would establish the Kingdom of Heaven, a supernatural order of things, among men.

This dream of an outward, visible, temporal and supernatural kingdom is fundamentally antithetical to what Christ meant by the Kingdom of God. Again and again we see him trying to dematerialize and spiritualize men's thinking, to take the Kingdom out of time and out of space, to make men realize that it was "not of this world," that it was inward and spiritual, that it

was among them and within them. The Kingdom of God is the Kingdom of Soul-life, of the realized presence of God in the Soul of man, felt in the regenerate heart of man. He did not proclaim the advent of the Kingdom on some day in the future (it "cometh not with observation") but tried to bring men to the realization that it is internally present in their very midst. God is immanent in Nature and in man, and the least and the lowliest of us carries within himself the ray of the Divine. Deity is the All-Father, "the true Light, which lighteth every man that cometh into the world." It follows that all men are brothers and that the Kingdom of God is open to all. Within the illimitable limits of the inward Kingdom there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," for God "is all, and in all." To unfold and realize the divine potencies of one's nature, to become the God that one really is (though now in the germ), to earn the right to say, "I and my Father are one" —this is to inherit the Kingdom of God and this is the whole duty of man.

What kind of life should man lead if he is to realize Christ's conception of the Kingdom? He should turn within to his true Self, the Light Divine. What should be his conception of duty? To grow towards spiritual perfection, to die to the lower self and to radiate the Light of his true Self. Thus he finds God. Let us resolve this coming Christmas, the season of Birth and of Awakening, to tread the Narrow Way that leadeth to Life Eternal.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (*I. Corinthians*, VI : 9-10)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (*Matthew*, VII : 21)

The Kingdom of Heaven is not offered as a gift; it has to be taken by violence. It lies open before us, but to enter it we have to fight against and subjugate the tempting passions and abandon our own personal and selfish will. Only by following the behests of the Will Divine can we find the Peace and Joy which all seek. But, though the Soul is nearer to us than our hands and feet, it seems to be far, far away. Mortals' will is ruled by selfishnesses, many and varied, and it creates the distance between man and his Divinity. But there are some words of the emancipated John Donne which bring hope:—

Through the ragged apparell of the afflictions of this life; through the scarres, wounds, and palenesse, and morphews of sin, and corruption, we can look upon the soul it self, and there see that incorruptible beauty....

SHRAVAKA

THE CONFLICTING ROLES OF WOMEN

NEW MOTIFS IN THE INDIAN SOCIAL PATTERN

["C.V.H." contributes this suggestive article on the desirability and possibility of India's conserving her traditional social values while moving with the times, as move she must. The problem of the status of young women in the fast changing conditions of modern India is serious and thorny, and calls for prompt but well-considered solutions.—ED.]

Although Indian social organization has undergone a perpetual process of change, silent and imperceptible in its incidence, one remarkable feature about the revolution which it faces has far-reaching implications for the future. Propelling this revolution are two vital forces—first, the advent of scientific rationalization and technological progress, behind which trails the process of industrialization; and secondly, the dawn of political freedom, as the sequel to a prolonged struggle. The current revolution through which India is passing affects the entire basis of India's life and social organization, and in particular its most important sections, namely, women and children.

Its foundation is social and economic egalitarianism; the main instruments for achieving it are law and education and scientific progress generally; and the superstructure envisaged is a Welfare State. One very important aspect of the situation is that a secular outlook both underlies and dominates the revolution.

The question is: Is the basis of the revolution sound and effective? Can the transition be so managed that changes take place without producing social convulsions, degenerating into social chaos, and without repudiating and destroying some of the traditionally valued ideals for which India has stood through the centuries?

India has been swept into the stream of world thought and, whether we like it or not, we cannot extricate ourselves from its currents and cross currents. This makes it all the more imperative to ensure that, while the best in these currents is absorbed by us, we do not permit our indigenous cultural and social stream to be clogged and silted by cultural and social deposits alien to our traditional way of life.

Two ancient Indian institutions facing a furious and deadly challenge from technological and scientific forces are the caste system and the joint family. The challenge is affecting not only the structure of these institutions but also their individual constituents. Its most significant aspect is the demand for equality of opportunity for the individual as an individual.

The increasing tempo of the assault on caste and the joint

family is justified to the extent that these institutions have become encrusted with the dust of custom to the corresponding detriment of their inner vitality. The caste system involved inequalities incidental to division of labour based on caste affiliations, endogamy and sanctity of tradition. The joint family encouraged a false sense of security and the dependence of a number of persons on the earnings of a single individual. These could not survive the impact of scientific and technological changes and the economic stresses of industrialization, in which individual initiative is a requirement for survival. At the sametime, it would be doing them an injustice to regard these as institutions which only encouraged or sustained inequality. During long periods of Indian history, the caste and joint-family organizations afforded much-needed economic security and effective protection to the individuals and groups of families which composed them. A detailed defence of these institutions is not possible in this short essay, nor is it necessary in the present context. If modern economic and other developments, like the rapid progress of communications, render them obsolescent, that does not derogate from their original utility.

The vigorous assault that modern scientific progress is making on the citadel of caste has produced—and continues to produce—a tremendous disturbance in the lives of men and women. Increasingly they are constrained to fall back on their own intellectual and physical resources and competence in getting through life's tribulations and in meeting critical situations. From the individual standpoint this should be welcome, because it induces a feeling of self-confidence and self-reliance, and, by and large, any person possessing these qualities has the makings of an efficient, democratic citizen.

On the other hand, the progressive fading out of the caste organization and of the solidarity of the group that it enshrined has deprived and is increasingly depriving the individual of the security he or she previously felt as a member of a corporate organization, the members of which were bound together by natural affection and religious or communal ties. This phenomenon is producing an even more distressing effect on the family organization and family solidarity.

The predilection of the younger generation for freedom to order their lives in their own way is being strengthened by education and the spread of the scientific outlook. And, besides, industrialization promises them greater economic security in separation from large family units.

If something could be substituted for caste and the joint family in the social organization which would serve the same objectives in the current context as those institutions served in the past, the effect of the social revolution would not be so

deplorable, deleterious or alarming. As it is, while the joint-family system is rapidly disappearing, the single or smaller family system which is favoured by a few persons is fostering a tendency towards isolation among brothers and sisters, parents and children, and so on. The inevitable sequel to this process is the demand for changes in law, status, individual relations and the social order generally, which would facilitate exogamous marriages, divorce and remarriage on the one hand and which is encouraging economic competitiveness between the sexes on the other.

It would be foolish, indeed reactionary, to indulge in *a priori* denunciation of these changes in social relationships. It is equally foolish to oppose them and provoke reactions unfavourable to the prospect of confining the trend to rational and ethically defensible proportions before the position becomes irretrievable. Modernism exacts its toll and its inexorability cannot be mitigated by sentimental appeals to tradition.

At the same time let us realize that there is no inherent incompatibility between scientific progress and our traditional ideals, and that an adaptation of the latter to science's demand for rationalization is not impracticable. The danger lies, in fact, in permitting the trend to proceed to disastrous lengths, where it dehumanizes social relationships. Every progressive and advanced society should be competent to harmonize the two factors and to facilitate individual progress and the realization of individual ambitions without isolating the individual from the community or loosening the moral, spiritual and other bonds that bind together men and women, individual members of the same family and the different family units which constitute the community. It will be technology's greatest conquest if this harmonization can be successfully effected, while it will be its great defeat if it destroys these human values and relationships.

So far as India is concerned, the progressive disintegration of the caste and joint-family organizations can be effectively arrested without jeopardizing social progress, if the ideal of family solidarity and family relationships can be preserved out of the ruins of the old joint-family organization. The family is potentially the most significant and the most powerful unifying factor in most organized civilized societies. It can be so in India too, if, without offence to her traditions, family relationships are rationalized by the recognition of intercaste and exogamous marriages, and by the acceptance of the double role of women—as members of the community and of society, with a significant contribution to make to their progress, and as wives, mothers and citizens in charge of rearing future generations of citizens. From family solidarity to community and social solidarity for the common benefit is

an easy next step. The dissolution of the caste and joint-family systems, which seems inescapable, can be turned to effective advantage. But this calls for enshrining the family, in which individual initiative and self-improvement are adjusted to community and social objectives, and unstintedly acknowledging the important place of women as the most pertinent solution to a situation in which, while the old institutions are disintegrating, individual members thereof are likely to be left in a vacuum.

The adoption by the Indian Parliament in the post-Independence period of a series of measures to regulate inheritance, succession to property, marriage and divorce, guardianship of minors and so on, in response to a growing volume of public opinion in the country, is a phenomenon markedly illustrative of the social revolution. The political rights of Indian women have been safeguarded by giving the franchise to all adult women—something which even some of the advanced Western countries have not done. The cumulative effect of these series of measures is to accord to women a place in society which satisfies at once their demand for equality and their need for economic security. If law alone can establish equality all round, these laws should do it. All rights, however, impose corresponding responsibilities and the legal rights acquired by women impose on them the heavy obligation of utilizing, for the general good, the opportunities opened out for them.

The women of India are in this context confronted with a dilemma. They are called upon to decide whether they will utilize for pursuing educational careers the professional and social-service opportunities now open to them or regard their traditional natural function of marrying and bringing up families as sufficiently exciting and important and adopt it. The dilemma is mainly individual; but it is also social. In the case of the individual woman, the answer may be one way or the other. But as a social problem, it has a number of ramifications. The cardinal and paramount question is whether the two roles referred to are in such mutual conflict that they cannot be satisfactorily reconciled by most women. If they can be, how is that possible?

Women, as much as men, need to satisfy their emotional needs, apart from safeguarding their economic security. If the latter induces them to seek employment and careers, either from economic necessity or from ambition, the former induces them to seek matrimony, to rear children and to make happy homes. We have emphasized the vital significance of the family in the social organization of modern times. The same consideration constrains us to emphasize that educated women in India in general will be discharging an important duty if they satisfactorily combine

homemaking and family rearing with gainful employment in those special lines for which temperamentally and naturally they are especially fitted. The problem for women is how to combine these without sacrificing their emotional fulfilment through marriage and without allowing themselves to stray into dubious devices to achieve a very doubtful economic self-sufficiency.

At the same time, the problem of marriage of educated women in the upper middle classes is not an easy one to solve. In India, many single young women, the number of whom is rapidly on the increase as a result of the legal prohibition of marriages below a specified age, particularly those belonging to families which have not completely discarded the inhibitions of caste restrictions, experience difficulty in making suitable matches. They certainly cannot marry young men below their age or below their own level of education, and the number of eligible young men above these categories is not considerable. It is not improbable too that in many cases the desire of educated girls in middle-class families to marry comes up against the blind wall of the still widely prevalent demand of eligible bridegrooms for enormous dowries. The refusal of a young I.A.S. Officer of South India to consider proposals for marriage made to him on behalf of a number of young, educated girls from respectable families, unless the proposals were accompanied by the offer of a huge dowry, fairly represents the prevailing tendency. Many instances can also be cited of highly educated girls of over twenty-five years preferring to remain unmarried and go in for careers to save their parents' finding huge amounts to be paid as dowry. Moreover, the average educated young man himself prefers a girl with moderate education and no ambition for a career.

Ideas on this subject are, no doubt, changing rapidly, and the efforts of social reformers are producing strong public opinion against the antisocial dowry system, which has ruined many middle-class families belonging to the upper castes in South India and elsewhere. When the social revolution takes a few more strides, it is bound to sweep away this system. Here again the transitional period is proving a period of wide-spread disquiet.

The challenges posed by the social revolution in regard to the position of women in society are not insoluble, but the transition has produced certain upsets. There is no disputing the benefits accruing from higher education for girls. It broadens the mind, increases sensibilities, improves standards of living—all of which are assets in enabling them to play their part as wives and mothers. What is, however, of paramount importance is to decide whether the education of girls only for a career is a social gain or an unmixed social blessing. If the traditional ideal of marriage and

playing their role as housewives is the better ideal for Indian women, should they be encouraged to go in for university education in such large numbers? This dilemma Indian society has to resolve in a sympathetic and helpful spirit, realizing that the tide of revolution has advanced too far for it to recede, and that at the same time the tide has not yet advanced so far, or gathered so much strength, that it cannot be harnessed in the interests of the orderly progress of society.

This can be done, if it is realized that educated women should be afforded all opportunities and encouraged to utilize their talents for helping in social progress and for achieving social purposes. Otherwise a sense of frustration would be a provocation to revolt, depriving society of the services of much good human material and talent. Simultaneously the idea has to be put across that the place of women, generally speaking, is essentially that of homemaking and of bringing up healthy and intelligent children, and that, where the pursuit of a career conflicts with their duty towards society, the decision should in many cases be in favour of the latter.

In the present transitional period the pendulum of progressive social thought reveals a tendency to swing in the direction of wholesale borrowing of ideas from the West and of discarding the indigenous as outmoded and old-fashioned. This swing is still in progress and the efforts of social reformers, social scientists and leaders of public opinion should be directed towards catching up with it at a stage from where it can conveniently be turned back, not completely, but to such an extent as is necessary to direct it most beneficially. From many points of view that stage has been reached. While the need for a new outlook on ancient ideas and institutions is widely felt and accepted and a strong foundation for it has been laid in the law of the land, in the advance of education, in industrialization, in the progress of communications and so on, the stage has come for consolidating the ground covered and moulding developments for the social good.

In recent years Mahatma Gandhi, whose services to the cause of social reform, social reconstruction and the removal of social evils are as notable as his contribution to the achievement of national freedom, invariably advocated the middle path. His ideas on social progress constitute a bridge between the Eastern and the Western ways of social behaviour and conduct and are in rational conformity with the needs of contemporary times. Without flouting Indian tradition, he stood for a balanced preservation of the respective roles of men and women in the promotion of the country's socio-economic progress.

The wheel of social revolution in India has not come full circle. When it does so, let us hope that what will emerge from it will be a balanced society, in which everyone

will have his allotted place and all will be enabled to make their individual contribution to the common cause. Let us hope that it will be a society in which there will be as full social equality as possible, instead of inequalities based on caste and wealth and position, and a society which will have no place for a double code of morality and conduct—one for men and the other for women.

C.V.H.

"RELIGION IN DANGER"!

Shri Shankaracharya of Kamakoti Peetham, addressing his devotees on Dussera day at Kanchipuram, is reported to have said:—

> The Socialist pattern of society now advocated for the well-being of our nation has sapped the resources of all who could otherwise have combated this menace by their monetary help. Our Government has declared itself to be secular. In such a concept all philanthropic activities are taken over by the Government, but so far as our religion and its protection is concerned, the Government would not extend any help whatsoever, in consequence of its declared policy of a secular State, though such a policy is interpreted as in furtherance of all religions. It has to be further noted that the land reforms hitherto ushered in, in the name of the Welfare State, have disturbed and deprived more than 7,000 temples of the resources needed for conducting at least one pooja service a day.

It is a pity that the Shankaracharya should choose Vijayadashami Day to fling his attack at the Indian Government, which is striving hard to stabilize a divided country. If the socialist pattern of society and land reforms happen to interfere with the income of temples and religious institutions, it is only a sign of the times that the people of India have now come to believe that efforts for the fulfilment of national uplift schemes and the achievement of the targets aimed at in the Second Five-Year Plan are better spiritual missions than mere performance of *Pujas*. Again, why should the Shankaracharya bewail the fresh subsidies which foreign missionaries are reported to have received from abroad? He said:—

> There is at present a further menace to Hindu *Dharma* by foreign-aided activities. It is reported that nine crores of rupees had been contributed from foreign sources to disturb Hindu *Dharma*.

If a *Dharma* can be disturbed by money, is it worth preserving at all?

WORLD UNIVERSITY SERVICE
ACTIVITIES AND AIMS

[**Mr. Philip Zealey**, while serving on the Friends Service Committee in India, visited the Indian Institute of Culture in Bangalore and described interestingly, in a lecture given on September 6th, 1954, that Committee's village development project in Orissa. He describes here the effort of another non-partisan group, truly international in its sympathies and work, which for thirty-five years has been trying, with little fanfare but much "bridge-building" to its credit, to help to make a nobler, happier and more united world.—ED.]

In university circles the world over, the letters W.U.S. have a significance which is as well understood and appreciated by students and professors in Asia and Africa as in Europe and America. World University Service represents a fellowship of those who seek Truth through Learning. It is also a fellowship of those who recognize and accept a sense of responsibility for the welfare of students and professors, irrespective of race, nationality, religion, political creed or social background.

As one might guess, it was in response to dire need that the organization was brought into existence. In February 1920 the University community of Vienna was on the verge of starvation. This stark fact was brought to the notice of university folk in more fortunate parts of Europe, and the response was prompt, spontaneous and generous. Within a few weeks food, clothing and medicines were on their way to Vienna from various centres. In this and the following years students sought to meet the needs of their brothers in distress. In doing this they built a bond of fellowship which transcended frontiers and other barriers, and which sought to express itself in something more than basic material relief.

In 1924, a Conference of those concerned with this work passed the following Resolution:—

The Conference feels that the time is passing when the collection of money to the same extent as heretofore will be needed, but it expresses the desire that the organization shall continue in some form to express the ideal of international comradeship and mutual responsibility of students in their cultural tasks which it has previously expressed in material relief.

Two years later, what had started as European Student Relief resolved itself into International Student Service, incorporated under Swiss Law, with headquarters in Geneva.

The new organization pledged itself to continue efforts to help meet the basic needs of students and professors, but added two additional objectives—to undertake research into university problems, and to foster the development of international understanding and co-operation between the university communities of all nations. Ex-

tensive work in all three fields was undertaken up to the outbreak of the Second World War, when emergency relief once more became an absolute priority.

During the next decade International Student Service devoted most of its resources to administering the work of a successor committee to the European Relief Fund which became known as World Student Relief. In this work were associated the World's Student Christian Federation, Pax Romana, the International Union of Students and the World Union of Jewish Students.

By 1950, the urge for a broader-based programme reasserted itself and by the end of that year those who had collaborated in relief work expressed themselves even more specifically than their predecessors in 1924:—

World University Service has as its object the expression of international university solidarity and mutual service within and between universities and centres of higher learning throughout the world.

World University Service encourages and supports all efforts on the part of students, professors and others

to meet the basic needs of the universities and centres of higher learning and their members and to make them true communities and real centres of national and international life.

World University Service, faithful to the spirit which animated International Student Service and World Student Relief, is based on a concern for:

The sincere and disinterested search for truth which implies:—

creative thinking and a critical and many-sided approach, resistance to all external pressure liable to hinder freedom of study, teaching, or research;

The training of men and women with a wide and coherent view of human culture and a sense of their responsibilities within society, which implies:—

proper balance between professional training and true scholarship; an active concern for the needs and problems of contemporary society;

The achievement of university community, which implies:—

That no one be placed at a disadvantage in seeking entrance to the university or in participating in university life on account of race, nationality, sex, social or economic condition, or political or religious conviction, and that every particular group has the right to establish within the wider community such educational institutions as deemed necessary to meet its particular needs;

That the fullest development of the university community be ensured through the strengthening of community life among students and between students and teachers, as well as between the university community itself and the whole society of which it forms a part;

That a spirit of real understanding and collaboration be fostered among the university communities of all nations, thus contributing to social

justice and international peace.

(*From the Statutes of World University Service*)

The governing body of World University Service is the General Assembly, which meets once a year. It consists of 48 members, of whom at least 60 per cent are students or student representatives. The membership is drawn from the national committees all over the world, together with representation from international university and student organizations and a category called "members-at-large," these being individuals chosen on their personal merit and as having particular contributions to make in furthering the objectives of the organization. The execution of policy is entrusted to a smaller Executive Committee and the international staff located in Geneva.

Election procedures are somewhat complex and need not be described here except to say that they have been designed to ensure the widest possible range of the university opinion and outlook. Cohesion is achieved by a common acceptance of the ideas and ideals quoted above and a tradition of disinterested service extending over thirty-five years.

World University Service now has 38 national committees operating in 7 countries in Africa, 13 in Europe, 5 in West Asia, 6 in Southeast Asia, 3 in the Far East, 2 in Australia and 2 in North America. Each of these committees has a structure designed to reflect various currents of thought and outlook in university circles of the country concerned. Each country attempts to meet needs on a local basis and contributes, according to its capacity, to the furtherance of the international programme.

Each year the General Assembly draws up a document known as the "Programme of Action," outlining material needs, projects and activities which World University Service concerns itself to meet during the ensuing year. Potential resources on a world-wide basis are reviewed and a budget approved. This attempts to allocate resources on a basis which will provide the most effective assistance to university needs. Following an international research seminar on student health several years ago and subsequent national studies in several countries, a certain emphasis is now being given to supporting the provision of health centres, student rest centres and special T.B. sanatoria wings. W.U.S. has helped, or is still helping, to provide health facilities in several universities in India ; a student T.B. Ward has been in operation at Tambaram, near Madras, for over three years and a second has been opened more recently in Shillong. There is an international Student Rest Centre at Comblou in the French Alps which was established over ten years ago. Since this time several thousand students from all parts of the world have visited it for varying periods

in search of rest and refreshment after the strain of study. There have been other shorter-term centres to meet special circumstances and now there is a plan to establish one in Asia at Djokja, particularly for Indonesian students.

Student housing is another international problem, the magnitude of which is continually coming to the notice of World University Service. This year funds have been allocated to assist in the provision of student hostels in nine countries. This is a mere drop in the bucket of need in this respect, but the expression of concern in a material way on the part of students has prompted a tenfold, or even hundredfold, response on the part of governmental or other public bodies. Year by year more student hostels come into being which owe their existence to the impetus of a few dollars given by a student in the U.S.A. or Canada, a few shillings given by a student in Britain, Australia or New Zealand, and something from Europe, Asia and Africa. Last year students in over thirty countries contributed to the international budget, providing a solid measure of proof that World University Service lives up to its ideals.

I have only touched on a few items in the "Programme of Action" by way of illustration. Scholarships are found for refugee students and others of merit who for special reasons may not be able to benefit from normal schemes. Books and educational equipment are sent to university centres which have been damaged or destroyed by war or natural calamity. Even food and clothing have been contributed when these were a priority need.

Each year there is provision in the budget for at least one internationally sponsored conference on a topic of vital concern to the university community. The location of this meeting changes from year to year and so far has ranged over the continents of North America, Europe and Asia. In addition, some national committees have sponsored seminars, sometimes in their own country and sometimes overseas. In 1953 such a seminar was held in Mysore, jointly sponsored by the Indian and Canadian Committees, on "The Human Implications of Development Planning." There were over 100 participants from 18 countries in 4 continents.

As mentioned above, student health has been the subject of a series of seminar studies. The first took place at Haslev in Denmark in 1949 and was followed by an Asian meeting in Singapore in 1951. A number of national meetings on this subject have also taken place and have culminated in the preparation of an international survey of university health services which serves as a guide to the action programme.

Concern for the material welfare of widely scattered colleagues cannot rest at that, nor has it done so within World University Service. It has formed only part of a search for a broader concept of education

than the attainment of degrees, or the acquisition of knowledge in a particular field of study. It has led those who participate, or who have participated in its activities during the past thirty-five years, into some of the realities of the relationship between man and man. In World University Service this has been termed "international education." It has included a search for some of the eternal values which are common to all men and these, when they become the foundation of human relationships, provide a solid basis for the development of understanding, of tolerance and of appreciation. The task is not easy nor can it be rapidly achieved, but in serving the University community and in attempting to respond to the yearnings of seekers after Truth, World University Service opens the door to a human landscape with extensive vistas across the world.

World University Service is certainly not a religious organization but it is supported by men and women of most of the religions of the world and by some who profess no religion. Amongst all of them, however, is a common faith in the dignity and worth of the individual, a belief that man cannot live by bread alone, and, by implication, a conviction that Love reinforced by Knowledge is essential to the true fulfilment of man's destiny.

PHILIP ZEALEY

THE BLIND IN INDIA

It is welcome news that the Government of India is contemplating setting up State-owned institutions for the blind. The number of the blind in India is estimated at 20 lakhs; but there are not more than 50 institutions and they can train only 1,500 children and adults. It is therefore imperative that general education and technical instruction for the physically handicapped should be made free and compulsory.

It is also necessary to reorganize existing training facilities for the blind to relate them to employment prospects. With the development of industries more employment can be provided for those trained. Some of the most efficient and popular schools for the physically handicapped in India are run by non-official agencies. It was pointed out at the Mussoorie Conference that the blind need to be provided with social protection on a broad front. It is a social enterprise of large dimensions in which the State and the Central Governments have to work together.

There is a general tendency to habituate the blind to life in institutions. On account of this, blind persons automatically drift into the sheltered workshops for mechanical jobs, even when they are suited for constructive employment in the civil services, law, university teaching, journalism, music and other professions, in which either administrative ability or high intellectual qualities are demanded without the necessity of sight. There was a general realization in the Seminar that the blind have a right to make their own unique contribution to the development of society and also that society should give them every opportunity for self-realization and social service.

FEAR AND ITS PHANTOM

[**Shri J. M. Ganguli** writes his article on a subject which is obsessing the mind of almost everyone. Fear of war is most wide-spread. What is not fully recognized is the fact that for the human individual there can be no security save and except he take refuge in his own higher and spiritual nature.—ED.]

No escape. Fear of this; fear of that; fear of the known; fear of the unknown: fear of something or the other never leaves me. Fear about this body of muscle and strength; fear even about what I call my own self.

I turn this way and that; I run; I jump over ditches; I scale walls and so over to the other side; I hide in darkness; I creep into caves; but it faces me with all its hideousness wherever I go, whichever way I look.

Up over flights of stairs I go to the top floor of my mansion and sit on my favourite seat at the window that overlooks a mighty vista of sparkling colours on the horizon, to gaze out and to inhale a soothing freshness in the gentle breeze that blows in the fragrance of flowers from underneath. But soon I am startled, for down there in the flower beds, yonder on the blue hills and above in the shining of the bright sky I see the same dreadful phantom of Fear contouring into shape, the same which I have seen behind me in the room sitting on the sofas or walking on the carpet or peeping out through tapestries and paintings on the walls. I look out into the wilderness to avoid the glance of that ghost, seeking a diversion, an easing of my mind's tension, but it turns round and confronts me outside as it did inside.

Night's gloom following the evening's long shadow will soon darken the horizon. Those beautiful flowers which I have watered and nursed will wither. When such apprehensions bring dejection, I see also that that phantom is writing on the sky before me that this mansion which I have built with sweat and toil will not abide by me, and will welcome another claimant who will take away all my art collections, and all the trifles and tiny things which hold many a sweet memory of my bygone days. That dreadful phantom projects before me the picture of a train of such claimants advancing step by step ever since I started procuring bricks and laying them one on another to erect this building and thereafter to fill and furnish it with my fanciful choices and selections.

I run away—out of the room, down the stairs and through the gate into the street, which winds away from the scene. But I am pursued; and so have I been pursued all along, all through life. I have cried and run to my mother's arms; I have closed my eyes on my

beloved's bosom; I have grasped hard my friend's hand; I have shed tears at the temple door. But dreadful Fear has never left me. Its cold, sinewy hands have ever been stretching from all sides to grapple and squeeze out all joy, all happiness.

I fled home with my red ball in hand out of fear of a bull; I hid my toys in a dark corner behind the mantelpiece because of my little sister. One day I saw that if I played with the ball or handled the toys for one hour in the day I was worried the whole day with the fear of losing them. So I gave them away to feel free and easy. But then another fear started—fear about tomorrow, about needs and requirements. I went out to earn and acquire, but the fear was only accentuated. After hours of work and days of anxiety what I got might not be enough, I feared. Again I laboured, and after all the excitement and exhaustion there was the short-lived satisfaction of a gain, an acquisition, which, however, left me in fear of more needs. This never ended. Hard labour, nervous calculation, careful saving and then wakeful vigilance over the store laid by, with a cutting anxiety all the time of not getting enough and a cold fear that whatever I had secured might be lost or stolen. The more I fear, the more closely and tightly I hold on to my things and possessions, and the more I watch and guard.

I dig holes in walls and make cells underground for what I have, and in the morning I go out again to get and acquire more, to add another heap to the one I have put away in the cell, another treasure to those I have locked in the wall safe, in order to feel more secure, to enjoy myself more and to make myself more comfortable. But in the midst of all possessions the fear of dispossession never leaves me. It brings anxiety to ease, dejection to enjoyment and fear of dispossession tomorrow to the sense of security today.

Why should there be fear in the bright hour of my enjoyment, joy and happiness? I search and look around to catch and drive it away, but I cannot trace it to any fault or defect in the things I have gathered. The jewel glitters on all sides; the coins shine so well; and my residence gives all comfort, and its contents and decorations are tastefully chosen for grace and charm. Where in any of them can the blackness of fear lie covered and undetected? And so also I fail to discover wherefrom fear comes and scars the face of my darling. How have I run mad after my darling, full of hope and never thinking if any fear can pursue and touch me! My love! How earnestly and excitedly I created a world for it! How I shaped and modelled it in diverse forms! How I painted and adored it! How I played, how I caressed! How I hugged it to my inner heart! Sometimes I had it imaged in a little child which with

blooming cheeks and round legs came running into my outstretched arms. I had my love symbolized into a mother to whom I went for comfort in distress, for strength and assurance when I trembled in loneliness and lost my way in uncertainty. And so I went and sat under a bower in a garden corner looking through the bushes and waiting for the soft steps of my sweetheart.

But even here, inside the sanctuary of my love, in the midst of my dancing feelings of hope and expectation, and in the depths of the delicacy and exquisiteness of my innermost sentiments, the rude and unmannered Fear all the while peeps and its sharp nails protrude and prick. In desperation I run away, still farther away, whereto I do not know. Fear is closely dogging my steps everywhere, from hilltop to hilltop, through dales and forests, across streams and beyond the horizon. I feel its touch on my back; I hear the gnashing of its teeth at my side; and I turn away from the mocking of its phantom in front of me.

If then I cannot outrun Fear, if I cannot find any sanctuary to steal into, I must face it, and meet it, and settle with it. And I sit down on a hard rock and prepare to meet it.

It is a glorious dawn after a dark night. For a moment as I survey the landscape, forgetful of all that I have left behind, with my desires and longings still asleep, I feel light and carefree, and around me it appears bright, green, peaceful. Here is then a place where there is no Fear; upon this not even its phantom can throw a glance. That little stream will give me sweet water to drink; that banyan will give me a shade from the sun; a flat rock will make a bed for me; and what else shall I need if I get some fruits too from the wood out there? All these long years I have been viciously pursued by Fear, tormented by it in wakeful hours and haunted by it in my dreams—fear in this, fear in that; fear inside, fear outside; fear about what I possessed, fear about what I had not yet obtained; fear in the core of my sentiments and affections; fear about those whom I loved and fear about those too whom I wanted to love me. Exhausted in fighting that never-relenting Fear and resolved to discover a new land, I have come here and I have found the place. Here is nobody to fear; here is nothing to fear; here the sky is clear; the air is pure. My treasure-box has remained in the safe-vault; my coveted collections may be fading in neglect; and my beloved ones may well be humouring themselves otherwise without me. But who cares for them all in this moment of exhilaration, in this glorious hour of fearlessness? I have outpaced Fear and outwitted its phantom.

I muse and ponder.

Have I changed in any respect

that Fear has abandoned me? Why then this moment's supreme relief, this thrill of fearlessness, this wonderful relaxation from tension and worries? I have torn myself away from my possessions, my treasures and my favourites; and here in this wilderness there is nothing that I can call my own. I had sought and possessed things to be my defence against the fear of want; I had called people and held them tight in my embrace in dread of cold loneliness. But the more I pulled and possessed, the more tearfully I implored for love and company, the more overwhelmingly, the more alarmingly did come fear and dread. Now all possessions are far behind and all dear ones are out of sight, and yet, strangely, I feel for once unshadowed by fear, not alarmed in loneliness and unworried and unmolested by gnawing want.

I look out vacantly, losing track of the reasoning that I was following, on the dead, flat surrounding environment which can reflect no answer to the questions flowing out from me, and then rather mechanically I get up, walk up to a heap of stones and start picking them up and carrying them to a tree nearby. Let me make a shelter for the night; let me have a ceiling of leaves to get protection from the sun and rain. Stone upon stone, the wall is rising—but suddenly in a flash I see Fear's phantom looking over the wall from the other side. I shudder and drop the stone in my hand. It has come again. It has found and caught me here too. I did not see it when the stones were lying there scattered, but when I piled them to form the wall of my shelter it appeared from nowhere. I take up and re-examine the stones, looking them all over to see if that dreadful fear adheres anywhere to their sides. I see nothing; yet, whenever I collect and arrange them into a wall, an apprehension seizes me. What will the owner of these stones say when he finds me removing them? Also, will this wall stand strong and resist storm, wind or intruder? More and more fears and worries and doubts and uncertainties come in a train as I put stone on stone for the wall and join leaves to leaves for cover overhead.

I give up the hut-making, and go back to the stone I was sitting on. I seem to see the light and am perhaps near catching the demon which has ever been dogging me and making my life miserable. Sometimes I think that my choice and selection of things was faulty, and fear was attached to them already, that it was an inherent property of the things I had taken. When, however, these stones lie there unminded and unwanted by me, no trace of fear crosses my mind; fear comes only when I take and use them to make a wall for me. For *Me*—yes, the *Me* must be then the source and generating cause for fear, which I have seen is not in the stones, and which is not perhaps in anything in the world.

Being unmindful of the *Me* when I came to this world and looked around, nothing that I saw and came across produced any fear. But at the thought of taking and owning a thing the fear of being dispossessed came; the doubt about its being better or not than another; and a host of other anxieties followed. This is then how fear starts; it starts with my claiming and owning a thing. It originates when I want to exclude others from its use and enjoyment. I recall all that I have feared, all that I have suffered from.

The little toys, those beautiful things—could they cause any fear? I was struck with fear and I hid them away only when I thought of owning them exclusively of my sister.

The jewels and coins, those glittering bright things, they did not produce any fear when I saw them in shop windows and on the public counters. But the few I put into my pocket were like burning coal, and they took away all my peace. I might lose them; I might spend them away; they might be stolen; it might be questioned how I got them from their previous owner. And within too a doubt troubled me. Was it right to secure them for yourself, depriving others, by means of some extra skill or cleverness which you might have? For surely things lying outside your door were not yours, and collecting them from other people's doors could not be right?

And my darlings and beloveds? How sweet and beautiful they were, and how simply and innocently they moved and sang and played about! But I wanted to drag one to me, into my exclusive possession—and then Fear came and frowned on me. My deep love songs she may not understand; she may turn to another who sings more sweetly than I; when fever strikes me and the weather of age beats on me she may despise me; and who knows in how many other ways I may lose her!

Dreadful fears thus came crowding, and they showed their awful faces in the stillness of the night.

So it was in every adventure for a possession, in every strife for gain and acquirement. Looking back into them one by one, I can now trace the cause, growth and evolution of fear. I realize that fear is not inherent in any thing, but in the ownership of it. When ownership raises its head its shadow falls on the object and the terror it generates creeps into me. The moment I picked up the stones to build and own a cottage, the demon of Fear showed its face. There must then be something wrong in ownership. When I came to this world I came without any possession and without a claim to any; and therefore as I looked around and stretched out my hand what I took and held was not mine by any right, but someone else's. Could that be right, and would that not bring the fear of being dispossessed

of the thing myself as I dispossessed its erstwhile owner?

This realization makes the fear which was chilling and terrifying me all my life, and which I was frantically trying to dodge and escape from, appear so different. I see it now as a good friend, as a real benefactor. It has opened my eyes to the true picture of things and to my unrightful and forcibly made relationship to them. In my meteoric flight through the life in this world why, instead of looking straight ahead, beyond the horizon, towards my destination, should I look down and sideways to covet and collect things which were not mine yesterday and which will fall away and not remain mine tomorrow?

I created the fear of dispossession by possession; I created a hollow and a gap wherein was born the dread of loneliness when I fancied to pull someone into my arms; I felt the chill and fear of darkness after the moment of my excitement in the thrill of a dawning light. But when I sit back and gaze at the play of light and darkness, why, none of them appears fearful, and are not black and white equally beautiful and enjoyable? When I withdraw my hands and lose myself in the midst of all, neither inclining to one nor becoming attached to another, I never fear being discarded by him or rejected by her; and, in the fullness of the presence of all, loneliness never strikes awe into me. Though in my childish folly I had not understood this simple truth, to Fear I now turn with grateful tears in my eyes for stinging me and for awakening my wisdom—and for putting me on the broad track of Absolute Fearlessness, Fearlessness which is the joy of joys, the essence of happiness, the ultimate realization of Supreme Bliss.

J. M. GANGULI

SUICIDES

Why, in a review of the suicide rates per 100,000, in nineteen countries, should Denmark top the list with a rate of 23.3, and Portugal take the bottom place with 1.3 per 100,000? England and Wales have a rate of 10.2, Scotland 5.4. In two countries so near together why this difference? The U.S.A. has a rate of 11.3. Of the nineteen countries the U.S.A. take the 9th place and England the 10th. Can we trace religious beliefs or industrialization as causes?

In England and Wales the chief causes of accidental or violent deaths were in this order: suicides, accidental falls and motor-vehicle accidents.

These facts appear in the Registrar-General's statistical review for 1953, as reported in *The Manchester Guardian*, October 11th, 1956.

THE IDEAL AND THE REAL

[**Mr. Kenneth T. Dutfield,** some of whose thoughtful reflections on coincidence appeared in our October 1955 issue, contributes here an article no less evocative. Mystery forms the backdrop of physical existence for the ordinary man. But, as Mr. Dutfield shows, there are sometimes moments in which Time has no hold upon us, when the veil of Space lifts, and the Sublime and Illimitable Beyond reveals itself—ever to be remembered. It is Rhythm, it is Order, it is Justice. The Great Mystery is hidden by the density of mundane existence; and men and women can, and some do, seek to see the Power of Justice in apparent injustices and accidents.—ED.]

The experience of art transports us to a world whose difference from the world in which we live is ultimately difficult to define; difficult, because the physical structure of all works of art seems indisputably to be made up exclusively of the same material elements that we find around us. Yet these elements are so arranged that we obtain from them an emergent, an entelechy, which seems to partake of the nature of a mystical experience, an enhancement of reality. The problem is of course finally that of the nature of the beautiful: how far beauty depends on a pleasing arrangement of elements.

As we experience the numinous in terms of the material elements of this world, we must assume that these contain, are coloured by and penetrated with, a magical or hyperphenomenal quality to which we are normally blind, but which can sometimes become predominant for our perception in certain combinations, or when we are in a certain appropriately receptive state.

Some readers will be able to share the present writer's own belief that we often, particularly during adolescence, obtain in dreams an especially vivid sense of the way in which the elements of everyday experience can acquire, without the definable addition to them of anything that we find to be alien to this world, a paradisaical ("*maerchenhaft*") quality of otherworldliness. (It is a quality that, oddly enough, can often be at the same time "*unheimlich*"—weird, eerie, fey.) We can be haunted for weeks or months by the memory of these dream-visions.

In waking life, too, the view on a cloudless summer's day of distant hills or woods beyond the far shore of a lake, or of a wooded landscape from a mountain top, if the distance is so great as to veil the greenness of the countryside in the delicate blue of the atmosphere, lends the far-off scene a magical tincture, a beauty which is of this world but which suggests the immanence of another.

Some artists, writers, musicians or painters have the power of awakening in us an almost painfully

vivid sense of ultra-sensuous realities manifest in sensuously perceived forms. Not always, by any means, is the capacity a poet, painter or composer may have for translating the noumenon into phenomena directly proportional to his fame. A work of art may possess real value and greatness and yet fail to transport us as a lesser work can. The present writer has found such a witness of the supersubstantial strikingly conveyed in the drawings of a Swedish humorous artist, Högfeldt, well known in northern Europe. Nearly all Högfeldt's drawings succeed in evoking the memory of almost forgotten dreams; his human forms both transcend what is human and fall short of it; they are caricatures whose appealing grotesqueness seems to be due to a touch of the troll, the kobold, the gnome, the elf; their smiles—at once mischievous and radiant with the joy of life—remind us of the mysterious silent laughter of archaic Greek figures, of the Pan-like, ironic, all-knowing gladness of the Etruscan face. They seem to fall short of what we regard as human, only because we have, in Europe, for centuries been accustomed to judging a countenance by the degree in which it expresses the individual, the personality, rather than the extent to which it is a manifestation of the universal.

There is no absoluteness of beauty or goodness in these forms; neither is it there in such a poem as Matthew Arnold's "Dover Beach," which likewise has the power of immediately bringing to the forefront of consciousness an awareness of the supersensuous:—

> ...the breath
> Of the night-wind down the vast edges drear
> And naked shingles of the world

is for Arnold a cold and terrible wind, which has chilled the springtime of a world where faith was once supreme. One of Högfeldt's best drawings, "The Optimists," shows a punt, festooned with garlands and gaily-coloured Japanese paper lanterns, moving slowly downstream in the middle of a river. The men and women on board the little vessel are revellers, well supplied with wine, with foodstuffs and musical instruments. Rapt in their pleasure-making, they have no eyes for anything outside their immediate environment; but either shore of the river is entirely filled with the grey, undulating mass of a wolf-pack, moving as swiftly and purposefully as the river's current. It is not only the "moral" of this drawing that moves us—its comment on human vanity—but its power of evoking dream-like memories.

Neither in "Dover Beach," nor in Högfeldt, nor in Stravinsky's "The Firebird," not even in Mozart's "The Magic Flute," are transcendental beauty and goodness as purely revealed, as, for example, in Beethoven's "*Heiliger Dankgesang eines Genesenen an die Gottheit.*" Instead of the paradisaical, it is the eerie quality of the supersensuous which here with terrifying force uses

the accustomed forms of space and time in order to break through and overcome them.

That these accustomed forms can, in certain syntheses, reveal for us the sign of a higher reality otherwise concealed in them; that out of the banality of pure forms (beauty seems to imply a certain degree of complexity) greater and deeper truths are constructed: this is itself a mystery, and it is one which in no wise can be satisfactorily explained by any theory of "emergent evolution." That the whole is often more than the sum of its parts is a commonplace of science: the qualities of common salt could not be predicted from our knowledge of the qualities of the sodium and chlorine of which it is composed; yet the qualities of the compound, inexplicable though their origin may be, are but a fresh set of chemical and physical properties of the same kind as those of the component elements.

It is rather as if the signs of a higher reality perceived by us were ever present in the accustomed forms, and that we merely, as a rule, failed to see them. Aldous Huxley, in his recent books on the effects of mescalin (*The Doors of Perception*, 1954, and *Heaven and Hell*, 1956) has pointed out how, as in a still-life by a great painter, a random collection of arbitrarily chosen and juxtaposed objects can reveal order and harmony.

If this is the case, we can begin to understand why our memory of the distant past, especially of our childhood (and also our anticipation of the future), our actual experience of the world in childhood, the transfiguration of the commonplace world when it is perceived by the eyes of a lover, and the supreme mystical experience itself—the sense of an all-embracing, ineffable yet completely satisfying significance—are all of the same nature as the exalted vision of transcendental truth we obtain from our absorption in a work of art, or from the visual beauty and the scent of flowers, or from our contemplation of a summer landscape, or from our experience and recollection of those dreams which seem to transport us to an earthly paradise.

The question is whether there is, so to speak, a formula for the production of this vision; whether spatio-temporal forms can be arranged in certain patterns in such a way as infallibly to disclose the vision; whether there is a certain disposition of things, not usually or often encountered in everyday life, that can be guaranteed to express the higher truth more clearly, more unmistakably, than the normal order (or disorder) of phenomenal entities. This does not appear to be the case; rather does it seem that the world in all its parts and at all times does truly represent a meaningful whole; and that whether this harmony is perceived or experienced depends upon our own attitude or state of receptivity towards the world. For this reason the evanescence of art,

the unceasing annihilation of forms by the attrition of time and the processes of history, should leave us indifferent.

This view, however, suggests a fundamental dualism as between man and the universe. It implies that we are not entirely of this world in the same way as, we may suppose, the inorganic, inanimate components of the world are integral parts of it; but that there is something in us beyond and "outside" the world in so far as it can be resolved by scientific techniques into its component parts. Were it otherwise, it would not be possible for us to separate ourselves from the world as in fact we do when we are conscious of doubt, fear, curiosity. It is of course argued that all these attitudes and emotions—everything in us that leads us to suppose that "I" am apart from the world (including of course "myself")—could very well take place within the framework of a monistic, entirely self-contained and necessarily finite universe; that they are not evidence of any ingress into a closed universe of anything from beyond its boundaries, but that they are purely illusory.

If this were really so it would be very difficult to find any explanation for the sheer miraculousness of existence as it is evidenced in the generally unfailing succession to a cause of its due and accustomed effect: a process which materialist philosophers take for granted under the curious impression that it proves the mechanistic, monistic basis of existence. All it proves of course in fact is, as Hume pointed out, that what we call "causes" are generally followed by familiar, customary effects. Why this occurs, we have no idea: we cannot, for instance, explain why a child is born as the result of human intercourse. (We learn merely by exquisite refinements of scientific investigation, by ever more specific observer's reports, to describe the process—the sequence of events—more and more precisely; and a strange inadequacy in our minds leads us to imagine that the circumstantial narrative science provides is an explanation!) A child is born, and not an amorphous mass of carcinomatous cellular tissue. A pattern is fulfilled; where does the pattern lie, and why do events happen in conformity with it? Is it within the framework of a closed universe? Is it not, manifestly, entirely outside the reach of our reason? Is not our whole conviction that we can explain the course of phenomena an illusion, since all our explanations are fitted by the Procrustean method into the framework of the phenomenal world?

Perhaps the confident facility with which we can, undisturbed by the possibility of our calculations—our assumptions—being falsified by the entry of unfamiliar effects, by the use of our reason progressively dissect the phenomenal world, does not by any means confirm the closed (monistic) wholeness of the world. For this regularity and normality of the

phenomenal world seems, if we consider the matter, to be even more puzzling than an infinitely free universe would be, in which anything could happen at any time, in which any and every "cause" might be succeeded by any of an infinite number of "effects" (leaving out of account the wider question of whether this infinite number might not include a host of effects quite beyond our present conception). In other words, the evident circumscription of the phenomenal world, its obedience to those observed rules or sequences which we call the laws of science, suggest by their very improbability the presence of a normally impenetrable frontier and, therefore, beyond that frontier, a sphere of other realities. If it were granted that miracles do occasionally happen—and there is, strictly speaking, no scientifically valid reason why they should not—their rarity would be a mystery as inexplicable as that they should occur at all. One can mildly point out to materialists that there does not seem to be any choice between their own monistic and therefore bounded universe and the alternative possibility of an infinite universe. While the latter suggests an infinity of possibilities, the former involves the probability of realities beyond the boundary.

KENNETH T. DUTFIELD

OUR CIVILIZATION!

Friends of Prohibition will be interested to note the statistics given by Mr. Philip Fothergill, President of the United Kingdom Alliance, at Manchester recently, as reported in *The Manchester Guardian*, October 22nd. He told his audience that during the first half of this year (1956) £10 million more had been spent on beer, £6 million on other alcoholic drinks and £28 million on tobacco. Mr. Fothergill remarked that the cost of welfare services would be "very largely covered by the yield of taxation on mountainous spending on alcoholic drink, tobacco and gambling." On the other hand the cost of social services would be cut by millions a year if "we abandoned our follies."

THE SPIRIT AND SUBSTANCE OF INDIAN PHILOSOPHY

[The first part of this article by **Dr. P. Nagaraja Rao** appeared in our last issue. Here we publish the second, together with a Note on the place of Buddhism.—ED.]

II.—ETHICS AND THE SPIRITUAL LIFE

All the Indian philosophical systems exhibit a twofold unity of outlook. There is first the "spiritual unity" in their outlook. This is brought out clearly by the common philosophical ideal of *moksha,* which is a spiritual experience, not an intellectual apprehension or an occult vision or a physical ecstasy.

The second is the moral unity in outlook. All the systems, though they give differing accounts of *moksha,* are at one in holding that it cannot be attained by mere intellectual study. The *Katha Upanishad* declares that "the Self cannot be attained by instruction or by intellectual power or even through much hearing" (*nayam atma pravachanena labhyo na medhaya na bahuna shrutena*). The *Mundaka Upanishad* reiterates the same verse. The *Brihadaranyaka* laments the futility of mere intellectual learning: "Brood not over the mass of words, for that is mere weariness of speech" (*nanudhyayad bahun shabdan vacho viglapanam hi tat*).

Intellectual study and reasoning must be accompanied by moral excellence and ethical virtues. There must be moral discipline before enlightenment. No spiritual realization is possible without a moral *sadhana* (discipline). The insistence on *sadhana* is common to all systems. The *Katha Upanishad* is emphatic on the point: "Not he who has not desisted from evil ways, not he who is not tranquil, not he who is not concentrated in mind, not even he whose mind is not composed can reach the Self through right knowledge" (*navirato dushcharitan nashanto nasamahitah Nashanta-manaso vapi prajnanenainam apnuyat*). The importance of the ethical life is insisted on in all the systems. The state of spiritual realization is not contra-ethical; it transcends the ethical. Shankara has put among the four requisites for the study of the Vedanta the acquisition of moral virtues. The other three are: discrimination of the Real from the unreal; non-attachment to the fruits of earth and heaven; and the desire for release. The scriptures cannot purify the man whose moral life is not pure. Some systems have insisted on a severe form of self-culture as the true preparation for spiritual realization. For example, Buddhism and Jainism appeal to no extraneous inducements or punishments, to no

invocation to God. Referring to Buddhism, Whitehead observes that it is "the most colossal example in history of applied metaphysics." The Prabhakara school of Mimamsa has elevated the moral good as an end in itself. The author of the great epic *Mahabharata* concludes his grand work with this agonizing cry :—

> I cry with arms uplifted, yet none heedeth. From righteousness flow forth pleasure and profit. Why then do ye not follow Dharma ?

Ignorant and ill-informed critics at home and abroad declare that in Indian philosophical systems spiritual realization frees men from moral obligations. This is hardly true if we take into account the lives and work of the *Jivanmuktas* (those liberated while still in the body). Moral life implies a constraint in the unregenerate state of man's life. The agent is conscious of his obligations and fulfils them with difficulty. In the *Jivanmuktas* there is no strife and tension. In the words of Professor Hiriyanna, "they are not realizing virtue but revealing it." Their words are wisdom, and their work is consecration. It is only in this sense, that their acts are spontaneous, that they are said to be above the ethical sphere. Only in this restricted sense is the remark that Indian philosophy is beyond logic and beyond ethics true. It certainly is not anti-rational or infra-ethical. Its close correlation of the moral and spiritual life has resulted in the unity of philosophy and religion in India.

The Indian philosophical systems insist on the necessity of getting spiritual instruction from a preceptor. All virile spiritual traditions have proclaimed the necessity of the *guru*. It is no formality or evasion of one's responsibility. The *Chhandogya Upanishad* declares, "He who has found a preceptor knows." An illumined teacher teaches a qualified aspirant the methods of realization. He does not broadcast the truth from the housetops. He who wants gold must dig; the rest must be content with straw. The path is as sharp as a razor's edge. The aspirant must have a tranquil mind, utter detachment and a sharp intelligence.

The *sadhanas* outlined in the different systems are identical in many ways. The first stage is the life of morality lived in a society, discharging all duties and refraining from wrong. The path of ceremonial purity cleanses the mind, without which *moksha* is impossible. In the words of William Blake :—

> If the doors of perception were cleansed, everything will appear to man as if it is infinite. For man has closed himself up till he sees all things through the narrow chinks of his cavern.

The discharge of moral duties and the leading of a pure life prepares the aspirant's mind for the message from the illumined teacher. Receiving it is known as *shravana*. Reflection upon it is called *manana*.

It is the process of convincing oneself, through reflection upon the truth learnt by *shravana*. After *manana*, the aspirant begins to meditate on the truth in an uninterrupted manner till he has a direct experience of the truth. This is called *aparoksha-jnana-upasana* or *nidhidhyasana*; it transforms mediate knowledge into immediate experience.

The Indian philosophical systems subscribe to a few common doctrines which are integral to their thought. They are: the doctrine of Karma and rebirth; the eternal, non-created, pure nature of the Soul; the beginninglessness of the world; and its moral nature.

The doctrine of Karma brings out a faith in the eternal moral order of the universe. The universe is not a blind unconscious force, nor is it a chance world. It is a moral theatre for the art of soul making. We are what we have made ourselves. We suffer for what we have done. We reap what we sow. The fault is not in our stars, but in ourselves. No act is private and nothing is unimportant. Everything works out its destiny. The doctrine of Karma does not imply that actions are uncaused. But they are determined by no external force. Karma is not caprice. It is being determined by one's own action.

The doctrine of Karma and the outlook it has created in the minds of men have been responsible for the manner of Indians' lives. Faith in the law of Karma, in the absolute justice of the rewards and punishments that fall to the lot of men, makes people bear their lot without bitterness and hatred.

Closely connected with the doctrine of Karma is the doctrine of rebirth. One short life is hardly sufficient for man's spiritual development. Many rebirths are a spiritual necessity for the development of man. The doctrine assures us that the moral values and worth achieved in one life are not lost for ever. They are carried to other lives. The theory makes for the moral and spiritual continuity of man. Nothing good is lost; no moral effort is without its continued good effects.

Life in this world is regarded by all the systems as a preparation for the realization of *moksha*. "Samsara is a succession of spiritual opportunities," in the words of Dr. Radhakrishnan.

To awaken the spiritual in man and help him realize it, and thus to humanize man, is the supreme objective of all institutions, social and religious. Ill-informed critics are of the opinion that Indian philosophy is ascetic and other-worldly. They declare that it is world-neglecting, static and life-destroying. This is an overdrawn and partial picture. Indian philosophy is dynamic, pragmatic and is inspired by spiritual vision. It has taken note of the natural motives, instincts and passions of man and has regulated them. It aims at evolving

a civilization which is naturally productive, socially just, æsthetically beautiful and spiritually integral. It is not a country without a capital, nor is it a formless lump of creeds with no central doctrines to hold it. It is a citadel with a ring of outworks, intricate but interrelated. The outworks are being added to from time to time.

P. NAGARAJA RAO

A NOTE

The opinion that all the systems of Indian philosophy believe in the existence of a soul or *atman* has been contested. Dr. Radhakrishnan and several other scholars are of the opinion that Buddhism too accepts a permanent transcendent Self and only denies the empirical ego. They hold that the Buddha is a continuator of the Upanishadic tradition and not an innovator.[1]

This view is not accepted by all the Vedantins. They hold that Buddhism represents a different tradition in Indian philosophy. In the words of Dr. T. R. V. Murti, there are two traditions[2] in Indian philosophy: the *atman* tradition represented by all the schools except Buddhism and the *anatman* (no-*atman*) tradition represented by Buddhism alone.

The *atman* tradition is blazened forth in the Upanishads and they exhort us to realize the true nature of the Self, *i.e.*, Reality. For the Buddha the *atta* is the root cause of all bondage. It is a "primordial wrong notion" to be got rid of through enlightenment. The nature of the *atman* is, for the *atman* tradition, consciousness and bliss (*vijnanam anandam*). For the Buddha it is not a positive entity. Selfhood is the greatest enemy of man. On this doctrine a striking unanimity exists among all the followers and the different schools of Buddhism. The Buddha always considered himself as opening up a new path never trod before. In the *Brahamajala* and the *Samannaphala Suttas* he reviews several current philosophical theories and rejects them all. In modern philosophical terminology, Buddhist metaphysics represents the *modal* view of Reality and the other systems represent the *substance* view. Professor Stcherbatsky too inclines to this distinction. In the light of the development of Buddhism and its doctrines it is urged that Buddhism is not "a restatement of the Upanishadic doctrine —with a new emphasis," or another form of Advaita Vedanta. It would be doing proper justice to the spiritual stature of the Buddha to regard his system as representing a bold original tradition arising from his spiritual experience and different from the Upanishadic tradition.

Such an acceptance does not detract from the value of Indian philosophy. Buddhism is not a modified form of the Upanishads or a mere ethical theory, or the agnostic metaphysics of a rationalist, as some suppose. It is a distinct virile *spiritual* tradition in Indian thought.

P. NAGARAJA RAO

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[1] S. RADHAKRISHNAN: *Gautama the Buddha*, p. 33; *Indian Philosophy*, Vol. II, p. 690.

[2] T. R. V. MURTI: *The Central Philosophy of Buddhism* (George Allen and Unwin, Ltd., 1955), pp. 3–35.

THE PHENOMENON OF FREUD

[In a thoughtful article in our December 1955 issue on "The Idea of Man," **Mr. Peter de Morny,** author of *The Best Years of Their Lives*, attacked the "Matter-realism" which he sees arrayed against "Spirit-realism," in the chief world tension of the present day. In this article he traces some of the least attractive of the materialistic forces to the debased view of man held by the father of psychoanalysis—ED.]

To intrude a note of adverse criticism into the eulogistic chorus at present acclaiming Freud's centenary may appear perverse, but it seems only fair that an opportunity should be given to air the point of view of the contrary and doubtless reactionary minority which believes that no one man has ever done more to poison the mind of humanity than the much-lauded author of *The Interpretation of Dreams,* the poison employed being a lethal dose of scientific materialism. It is proving lethal because the poisoner took great care to destroy what some of his one-time followers, including C. G. Jung, are now finding to be the one and only antidote—the sustaining power provided by the spiritual hypothesis embodied in the great world-faiths.

Today, after the long and expensive process of analyzing the patient and diagnosing the cause of his trouble, the would-be healer finds himself totally unable to provide a cure for the mental impurities he has exposed, since the only one so far known has been analyzed out of existence by the founder of what was originally supposed to be the healing method of psychoanalysis. Surely a somewhat Alice-in-Wonderland situation!

In *Modern Man in Search of a Soul,* Jung writes:—

> Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook

—an outlook that the father of the system of psychoanalysis has flatly declared to be a delusion of the human mind; so this so-called benefactor of the human race has in reality brought not healing but incurability to his fellow men, at the same time undermining the basis of all morality. This last fact is beginning to be recognized even by his otherwise adoring medical devotees. Dr. Stafford-Clark, writing on "Freud and Religion" in the *Observer* earlier this year, remarked that

> Freud himself rejected belief in God while respecting implicitly the system of ethics whose basis he had explicitly denied. Brilliant and sincere genius though he undoubtedly was, he failed

to see that it is not religious belief whose future is an illusion, but belief in a science which seeks to deny its own ultimate source.

If it be brilliant and sincere to demolish the foundations of an edifice which is essential for the safety and sanity of the human race, then Freud might be said to be both these things; but to some of us such an act appears to be one of lunacy or criminality rather than genius; that is, if his object really was, as his followers insist, to benefit and bless and not totally corrupt mankind.

By their fruits ye shall know them....And we have only to look about us at the Western world of today and compare its morality with that of the pre-Freudian, pre-psychiatric era to realize what a half-century of psychoanalytic theory, and psychiatry founded on Freud's debased view of man, has done to the human mentality. Is it coincidence that half the hospital beds of Britain are filled with mental cases despite the ministrations of his followers and that the statistics for mental derangement are even higher in the U.S.A., where Freudian psychiatry is far more generally practised than in Britain, and the week-end visits to the psychiatrists are now becoming one of the grimmer bases for the jokes of that country?

The "uninhibited" conversation of the young people of today and of newspaper reportage go against all that was once rightly considered decency, but which is now scornfully designated as prudery. And what would the grandparents of our modern brides think of their visits to matrimonial guidance councils in order to discuss details of their sexual intercourse, and to listen to the advice given on this intimate subject by psychiatrists no more able to control their animalism than those seeking "guidance"?

No doubt the "confessions" of the Roman Catholic Church gave, in the past, an opportunity for some such catharsis; but they were made to highly disciplined, dedicated men in the impersonal and austere atmosphere of the confessional, where there could be no revelling in repellent physical details which merely serve to focus thought on the body, thereby stimulating rather than calming its passions. What sort of wisdom is it that rivets thought to the very subject from which freedom is sought?

The method of true psychology was clearly indicated by Paul in the words: "Whatsoever things are true ... honest ... pure ... lovely ... of good report ... think on these things," and by Buddha and the Yogis and Sufis in their instructions on thought-control. But the Freudian age believes it knows better than the greatest men who have ever lived, and we have only to read the sex-obsessed literature, novels and periodicals, and to see the plays and films, of today to know what occupies the mentalities of the majority of young people in a

Freudian age: not only sex, but the violence which comes from the rejection of those ethics that Freud upheld implicitly and denied explicitly, and the consequent overthrow of all restraint.

Unable to deny the appalling state of the world since its scientific indoctrination by the combined efforts of Marx, Lenin and Freud, would-be reformers are everywhere wildly trying to change externals, blaming governments, colonialism, vested interests, capitalism and all the other scapegoats that they substitute for the real trouble, the inward principles and powers of darkness, the spiritual wickedness in high and hidden places, the legalized poisoning of the human mind by atheists and specifically by the teachings of a sex-obsessed Viennese doctor that a wiser world would long ago have diagnosed as a fitting occupant for one of those hospital beds.

Surely there could never be a more obviously obsessional case, in the sense in which this adjective is generally used, implying a fanatical concentration upon one small section of knowledge to the exclusion of all else: the King-Charles's-head complex grown acute? How clearly Freud comes into this category needs no arguing after a perusal of *The Interpretation of Dreams*!

Professor Ernst Kris, a friend of Freud's, informed us in a Third Programme Talk recently that the first task set to the Master as a student—though he implied that it was Freud's own choice, which is certainly most probable—was that of demonstrating the much-doubted existence of testicles in the eel! No more suitable basis can be conceived for the much-applauded life-work of this one-pointed scientific *guru*. He excelled in demonstrating such "facts" of life. To him they were the only facts; the tragedy is that they have become "facts" for such a great number of gullible people.

Even religionists who previously subscribed to the premise that God, or the Ultimate Reality, was omnipotent and the source of all power, do not all seem to have been proof against the suggestion that the seat of omnipotence is the genital organs, and that power so engendered may be used, if "sublimated," for creative work other than human propagation. Yet a far simpler and saner premise is surely that power, an attribute of God, may be used on any level, for writing, let us say, the *Enneads* of Plotinus or for building the Taj Mahal, or brought down to the flesh, for human reproduction. It is inevitable that power should be ascribed to one's God, or highest sense of good; and sex was Freud's God. He was, as we know, by no means alone or unique in this worship. The phallic sign is familiar in most primitive forms of religion, and is still found in the secret teachings of the Kabbalah and Freemasonry as well as in the debased forms of Hinduism. But because he was a scientist and his approach to

the subject was impressively set about with scientific formulæ and jargon, Freud's re-presentation of this far from new cult was hailed as a great and progressive revelation instead of being recognized as one of the darkest beliefs of the unevolved human consciousness.

Freudian materialism has denuded man until he stands helpless and empty in a meaningless world, still suffering from the delusion that this is part of human progress. Nothing could be further from the truth. "Science," writes the more enlightened Jung, "has destroyed even the refuge of the inner life...." Freud and Adler "...still fail... to satisfy the deeper spiritual needs of the patient....they do not give meaning enough to life. And it is only the meaningful that sets us free." Yet without the spiritual hypothesis, which Freud explicitly denied, there can be no meaning. If man is solely a creature of forces external to himself, as the atheists would have us believe, if there is no kingdom of heaven within him, and therefore realizable by him, then life is indeed a "tale told by an idiot"; and no other conclusion can be reached from the Freudian premise.

The strange thing is that so few people seem aware of the untenable foundations of that premise. If we wish to gain a true knowledge of anything, we naturally and rightly seek a perfect specimen for examination, and then only can we give a true description of the species. But Freud's analysis of the human mind was based on his observations not only of imperfect but of actually diseased and perverted mentalities, including his own. The mind of, say, a Jesus Christ, a Shankara or a Gandhi would not be available to him; yet only from such evolved mentalities could he hope to gain a true knowledge of the essential nature of mind, since they alone approximate to perfect specimens.

Therefore such information as he obtained was of perversion of mind, or mind in a state of becoming which he presented as mind *per se*—as unscientific a practice and untruthful a picture as if he had offered the findings of an analysis of the mentality of an Australian aborigine as being a true picture of the mind of civilized man. Yet this false information has been accepted as inspired truth.

This, then, is humanity's legacy from Sigmund Freud, to whom the world is so busily paying homage: a denial of man's true and higher selfhood, and of his evolutionary potentialities, and therefore a denial of any meaning to life.

Fortunately in the ranks of science there are better and saner thinkers. In that remarkable book, *Human Destiny*, by the distinguished French scientist, Lecomte du Noüy, there occurs a passage which not only provides a more credible view of the meaning of life but also unintentionally passes a final verdict upon Freud and his followers:—

Man, [it runs] with his present brain, does not represent the end of evolution, but only an intermediary stage between the past, heavily weighed down with memories of the beast, and the future, rich in higher promise. Such is human destiny....Consequently, anything which opposes this evolution in the moral and spiritual realm, anything which tends to bring about a regression toward the animal, to replace man under the dictature of the body is contrary to the directing Will and represents absolute Evil. On the contrary, anything which tends to deepen the chasm between man and beast, anything which tends to make man evolve spiritually is good.

We have only to note the regression towards the animal in this Freudian age, the enslavement of man to his bodily desires, and his scientifically conditioned assurance that Spirit is an illusion, and spiritual evolution therefore an impossibility, to realize in which category this revered modern teacher comes; and to recognize how premature is the present praise and jubilation in the assessment of his contribution to the thought-life of mankind.

PETER DE MORNY

The god of wealth, the god of war,
The god of water, and
The god of fire have planned to win,
Then lost the fights they planned;
For victory is not a thing
That men or gods command.

No wisdom lies in fighting, since
It is the fools who fight;
The wise discover in wise books
What course is wise and right,
And wise books in the course that is
Not violent, delight.

—From the *Panchatantra*

NEW BOOKS AND OLD

The Teaching of Reading and Writing: An International Survey. By WILLIAM S. GRAY. (Unesco and Evans Brothers, Ltd., London. 283 pp. Illustrated. 1956. 18*s.* 6*d.*)

Unesco has added another large volume to its educational publications in pursuance of the policy decided by its 74 Member States. This international survey of the teaching of reading and writing is the tenth in Unesco's series of "Monographs on Fundamental Education," and it brings home to the reader, in many illustrations as well as the packed text, how widely the literacy programmes may have to be varied according to the language and other conditions prevailing in different communities.

The survey covers methods of teaching and their degree of efficiency, the examination of basic principles of teaching handwriting being especially interesting, as we are frequently reminded of the wide range of different scripts as well as the differing subjects of simple sentences. Such questions incidentally have to be taken into account in the preparation of reading books for pupils who have surmounted the first steps in literacy. Only rarely can they be universally distributed in translations: both texts and pictures must be localized to some extent. In addition the conscientious educationist will need to learn the results of world-wide research into the kinds of reading matter most suitable for children and adults, a question that almost rivals in importance the complicated diversity of methods in teaching.

Among the illustrations is a world map with the sentence "Everyone has the right to education" in 18 languages, the majority of course being in different scripts.

To illustrate the survey of reading attitudes and skills a series of plates shows records made by the film-camera of eye-movements in silent reading, the movements showing on the film strip as lines of dots with breaks. These include Hindi, Burmese, Arabic, Urdu and Chinese. An attempt is made to analyze the results according to the languages and scripts.

A short note, however, cannot detail the contents of this survey (which is heavily documented with references to authorities). Dr. Gray had the co-operation of his own University of Chicago as well as many educational bodies of other nations. India receives a fair share of attention, and among special references are "The Teachers' Guide" used in Mysore, and advice tendered by the National Seminar on Literacy in Delhi, which stressed that besides the mechanics of reading the "social context" of what is read is also important.

Appropriate Government departments and other educational bodies all over the world are likely to find the new volume a necessary addition to the library.

R. L. MEGROZ

The Golden Flame. By FREDOON KABRAJI. (The Fortune Press, London. 48 pp. Illustrated with wood-engravings by GEORGE BUDAY. 1956. 8*s.* 6*d.*)

This strangely fascinating book of poems is dedicated to Walter de la Mare and introduced by the sentence: "What can I, not born of her, give back to England?" The poems in *The Golden Flame* are, to some extent, a repayment of the author's spiritual debt to Britain as well as to his native country, India;

e.g., the beginning and end of "Whom God Would Send."

The collection of selected verses is distinguished by an unusual variety of subjects and poetic experiences. There is, for instance, the "Trilogy on Woman" in which he praises the flaming temper as "a beauty-cure" against the dreariness of silence in wedlock; then there is the poem on the "Regrets of the Righteous" who has forgotten "the sweet, swift, stupid ways" of human joy and passion. The author possesses a remarkable gift of calling up images with a few strokes of his pen. See, for instance, the change from the delicious sensation of love-madness in youth to contented acceptance in old age ("This dream was you"). There is a particular charm in the author's use of natural gestures and reactions ("...your head was so-slightly, sideways raised," ..."our nakedness—a double rainbow in the amber firelight"). Thus he is able to call up the lovers' most delicate feelings.

Moreover, there are also verses about "trivialities," *e.g.*, "The Kitchenette Understands." Maria and the author are tidying up and talk about the martyrdom of Lucia who chose "for her soul." It is the question of sacrifice, of honour and dishonour, which the author of this poem sublimates into a moving scene of natural immediacy and spiritual depth.

A. Closs

The Stream. By M. V. Rama Sarma. (Triveni Publishers, Masulipatam. 214 pp. 1956. Rs. 3/-)

The Stream is a love story with a philosophic undercurrent. The author depicts with realism the emotions and mental conflicts that rend his characters. The principal figure, Gopalam, is well drawn. Brilliant and poetic, he finds himself bound for life to a prosaic and stolid young woman (chosen for her "fair complexion"—"Blackness shocked his æsthetic taste") who was incapable of appreciating or even understanding her temperamental husband. For a time he tries to escape from the realities of life, and lives in a world of dreams where his Trinity is composed of Keats, symbolizing Beauty; Shelley, Love; and Wordsworth, Nature. Soon his starved heart seeks solace in another woman. The seemingly unending trials and tribulations that follow would have marred for ever the nature of a lesser man. Gopalam, however, is sustained throughout by the theory that he has evolved of the Triple Force of Beauty, Love and Justice that controls the universe.

A little more care in proof-reading would have helped to eliminate several small errors and much bad English that occur in the book.

Roshan Kothawala

New World Writing: Ninth Mentor Selection. (New American Library of World Literature, New York. 288 pp. 1956. 50 cents)

The primary concern of the editors of *New World Writing* is

> to print the most interesting and varied work they can find...to watch for and publish emerging talent; to be open to new currents of feeling, new thoughts and new techniques....

The motive undoubtedly is excellent and deserves wholehearted support.

The careful translation of André Gide's lecture "On Literary Influence" delivered fifty-six years ago is most welcome. This is the first English translation to appear in print and the editors deserve a compliment upon having included it.

On the whole this literary potpourri, though it has little excitingly new about it, provides interesting reading and shows that young writers of today seem to be earnest.

A word about the get-up of the volume: the red and white cover irritates the eye and a more soothing colour scheme and a more artistic cover design will surely make the publication more attractive.

DILIP KUMAR SEN

Moral Principles in the Bible. By BEN KIMPEL (Philosophical Library, New York. 172 pp. 1956. $4.50)

The author of this most stimulating essay is Professor of Philosophy in an American University—Drew. The book purposes to be a study of the contribution of the Bible to a moral philosophy. Using the Bible as a source book and employing the methods of philosophical analysis, Professor Kimpel carefully interprets the nature of moral judgment and demonstrates its significance for understanding the nature of moral responsibility, justice and moral principles. It becomes evident that there is a correlation between a decision to act in a particular way and its consequences. Herein lies the element of moral judgment. "What we sow, we reap" and "He who takes the sword shall perish by the sword." This is illustrated by massive quotation from the corpus of the prophetic writings in the Old Testament—and how impressive is their moral insight!

A careful distinction is made between a certain empiricism of moral judgment and its religious interpretation. To take the Bible seriously involves a serious moral examination of what its writers actually say. This will involve a distinction between moral principles which emerge from a study of moral judgment and a rhetorical or metaphorical use of language which may be misleading. Thus, the attribution to God of devastating calamities which injure the innocent as well as the guilty weakens the prophetic description of the nature of God as just and merciful. We may question the use of such words as "wrath," "jealousy" and the attribution of retaliation or vengefulness to God. For the justice of God is by no means the same as the rough and ready justice of men which is always defiled by self-regarding attitudes. The author points out interestingly that the profound understanding of the Old Testament prophets is modified by their particular perspective, that of priestly concerns with the sanctuary or that of national concerns, which result in a provincial instead of a universal perspective.

In the latter part of the book the author draws upon the ethical teaching of Jesus, but a criticism of the book might be that it is based on the prophets of the Old Testament and does not equally draw upon the riches of the New. For instance, in criticizing the prophets for suggesting that God brings about the famine or drought as a judgment for misdeeds, there is no reference to the saying of Jesus that God sends rain on the just and the unjust.

Jesus believed that there are invariable correlations between what men do and what they become in doing so. The penalty for moral evil is not a victimization of the innocent but a moral judgment. One becomes what one does, and a failure in reverence for life lands one in a hopeless predicament, for judgment is exceedingly austere. To destroy life is to find in the end that one's own life is required. The principles affirmed by Jesus constitute the conditions for one type of life, which is a possibility and could become the actual pattern of human life on the conditions which He specifies, but which is the Kingdom of God or Heaven in contrast to the existing earthly social orders.

The conditions which Jesus stipulates constitute a moral challenge to us to fulfil them:—

A moral ideal is a realizable pattern of life, and when it challenges us to conform to

its conditions, it becomes a real determinant of our lives, and so becomes an actual moral authority in our lives.

But the "way is hard," and, as Spinoza reaffirms it, "All things excellent are as difficult as they are rare." But, though each individual's life is unique,

it is not unique in the relation between its fulfilment and the care which must be exercised for achieving its moral end. This responsibility implies the necessity for seeking guidance from every source capable of offering enlightened instruction.

The ultimate source of principles for living is "the Light that lighteth every man" and we ought to hunger and thirst for this Light. There is a relation between sustained loyalty and a quality of loyal living.

This remarkable study in what might be called "empirical ethics" ends with a chapter of a supplementary nature comparing the logic of an empirical moral philosophy with the logic of empirical science. It would be interesting to compare this author's use of the Bible for his purpose with the approach to ethics in other systems, such as the doctrine of Karma in Hinduism. We strongly recommend this book to all serious students of religion and ethics.

LEONARD M. SCHIFF

The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah. By JOSEPH KLAUSNER; translated from the Third Hebrew Edition by W. F. STINESPRING. (George Allen and Unwin, Ltd., London. xv+543 pp. 1956. 30*s*.)

No people in the history of the world has manifested a greater or more enduring faith in the face of tribulation than the Jews. Not only have they survived, but out of the crucible of their experience they have brought to the world some of its most profound religious insights.

To the three good gifts which the people Israel have left as an inheritance to the entire world: monotheism, refined morality, and the prophets of truth and righteousness —a fourth gift must be added: *belief in the Messiah.*

So writes Dr. Joseph Klausner at the beginning (p. 13) of the book recently translated into English with the above title. In that he is undoubtedly right, for no idea has had greater influence upon the interpretation of history than that which sees the Golden Age at the end rather than at the beginning of man's sojourn upon the earth. As far as the Jews themselves are concerned, this faith was born in tribulation and it sustained them throughout their darkest and most hopeless periods; without it they would hardly have survived; but its implications for other peoples have been equally great. The Messianic idea was transmitted from Judaism to Christianity and was thus permanently woven into the fabric of Western thought.

The purpose of Dr. Klausner's book, the third of a great trilogy, on the interrelations of Judaism and Christianity, is to show what the concept of Messianism meant to the people with whom it originated. The work, the fruit of a lifetime's study, is divided into three parts. In the first, Dr. Klausner, after discussing the genesis of the idea, deals with the Messianic hope in the period of the canonical prophets and allusions to it in the non-prophetic literature of the Old Testament. In the second, he turns to the Apocrypha and the pseudepigraphical books, while in the third the literature of Talmud and Midrash is examined. In each part, the subject is exhaustively treated and he ends the book with the reprint of an article issued in 1938 where he compares and contrasts Jewish and Christian conceptions of the Messiah. He has a remarkably thorough knowledge of his sources and all the relevant literature, both Jewish and non-Jewish. His writing is inspired by a deep attach-

ment to his subject, which, however, does not impair his critical judgment.

Dr. Klausner makes a distinction between the belief in a personal Messiah and the wider and vaguer belief in a Messianic community. Hence he finds Messianic conceptions where the Christian Old Testament scholar is not normally wont to see them, and he also points out that in Judaism redemption can be conceived without any individual Messiah at all. It is, however, debatable whether this is based on a correct use of the terms "Messiah" and "Messianic." But the book demands and merits the closest attention of its readers and perhaps not least of those whose acquaintance with the subject is limited to the conceptions that are current in orthodox and creedal Christianity.

F. KENWORTHY

Some Christian Words. By W. R. MATTHEWS. (George Allen and Unwin, Ltd., London. 96 pp. 1956. 7*s.* 6*d.*)

Having seen the need for "a short vocabulary of words used in the Christian religion with simple explanations of their meaning," Dr. Matthews, the Dean of St. Paul's, here presents "a series of very short studies on very great subjects." "Holy," "sin," "forgiveness," "the cross," "resurrection," "Heaven," "Hell," "life eternal," "sacrifice," "salvation," "peace" and "mercy" are the words he examines. Three more chapters give a study of what Jesus thought about himself.

Dr. Matthews has helped the words studied to grow in meaning, and many refreshing ideas emerge, ideas which are universally true, but not usually found so clearly and simply expressed in Christian teaching:—

> ...what you think about sin depends on what you think about God.

> Sin is that which separates us from the Holy God.

> ...we should cease to look upon ourselves as the centre of the world and find some other centre. It means that we should be detached from ourselves.

And, what to Dr. Matthews is the starting point:—

> When we look into our mysterious personalities and try to discover what we are, I believe we come upon a centre—the very core of our being—which is not really in time—the knower that never can be known.

Nothing is of greater importance to the progress of Western thought than that the words discussed here—and others, notably "God" and "love"—should be granted full growth in the light of the two greatest influences to which Western thought is exposed—modern science and Hindu philosophy.

A number of printing errors mar this otherwise pleasant publication.

IRENE R. RAY

Jesus and Woman: A Study of Christ's Attitude to Women as Recorded in the Gospels. By LADY HOSIE. (Hodder and Stoughton, Ltd., London. 159 pp. 1956. 4*s.* 6*d.*)

This book, first printed in 1946, was entirely rewritten, under the title *The Master Calleth for Thee*, for use by the American Methodist Women's Division of Spiritual Service in their 1954-5 study circles, (130,000 copies were sold). This is the revised edition, now issued under the old name. It seems incredible that a writer of scholarly background could place her readers' intelligence so low, and disheartening to find the book a "best-seller."

It makes false, naive comparisons (degraded aspects of other faiths with the ideal aspect of Christianity)—"Very different this from Mohammed and his *houris*!" (p. 111). It suggests "inside information" such as "God has a special plan for His widows" (p. 110). It uses a sentimental dramatizing technique, adding fictional gestures,

motives and feelings to the characters, a popular reportage that is belittling. When Jesus tells the woman of Samaria she has no husband, only a partner in sin, she "is amazed at His insight and realizes that Fate has somehow brought her into the unusual company of a Prophet. . . . Hastily she changes the subject from personal to religious subjects as being more in His line of country." (pp. 113-4). Every possible or inferential reference to women is squeezed into service. "Surely, too, little girls were amongst those children whom He picked up in His strong arms. . . . As He held their small bodies in His bosom and prayed for their souls, did He sigh in that He would never have children of His own body?" (p. 99).

But as an indication of the current religious atmosphere in certain circles the book is uncomfortably illuminating.

W. E. WHITEMAN

Being and Nothingness: An Essay on Phenomenological Ontology. By JEAN-PAUL SARTRE; translated by HAZEL E. BARNES. (Philosophical Library, New York. 638 pp. 1956. $10.00)

"Existentialism" is a bracket which brings together thinkers with diverse orientations, united only by their preoccupation with the concrete and individual human situation with its specific moods of anguish and despair, and a common hatred of system. *L'Être et le Néant*, with which Jean-Paul Sartre made his debut into the world of technical philosophy in 1943, was, however, an all-inclusive and systematic treatise in which he explicitly formulated the philosophy which was implicit in his books, and particularly in his novel *La Nausée*. Here he brings out his thesis of the fundamental "absurdity" of human contingency, and his notion of freedom as man's most grievous burden. In his oft-quoted words, "Man is condemned to be free." Although hailed as constituting a notable landmark in European thought, the size of the work as well as the extremely abstract nature of the presentation are perhaps responsible for the delay of thirteen years in the appearance of a complete English translation. The task has now been accomplished with conspicuous ability, and the translator's comprehensive Introduction is really a help in threading one's way through the labyrinth of Sartre's argument.

The main philosophical scheme is striking. Sartre posits a pre-reflective primary consciousness of which our Ego is the object. For him, the Cartesian *cogito* is reflected and derivative. The Sartrean *cogito* is non-personal to start with. The Pursuit of Being is described in the author's Introduction. Being-in-Itself contains a potentiality of nihilation (*néantisation*), of evoking Nothingness. "The Problem of Nothingness" is the subject-matter of Part One. The human personality is characterized as Being-for-Itself, and is an internal negation of Being-in-Itself, the bridge between the two being "knowledge." The Being-for-itself is a pursuit of Being in the form of Selfness. This is the theme of Part Two. Part Three deals with Being-for-Others, the mediating role played by the body between conscious man and the world of the "Other," including unconscious things, and the sphere of concrete human relationships. In Part Four we come back to Being-in-Itself, and its outcropping in "Having" and "Doing." The Conclusion disposes of the ethical and metaphysical implications.

This oversimplified outline will only serve to show up the intrinsic difficulty of the topic, which is highly controversial, to say the least. This is no book for a layman. But for those with the requisite background, it opens out new vistas by suggestion as well as reaction. In particular, the correspondences with ancient Indian thought are intriguing.

although the two are in altogether different dimensions. Thus the title itself suggests the famous Upanishadic categories of *Sat* and *Asat*. The notion of a primary consciousness (*Samvit*) and a reflected Ego recalls the polarity of *Prakasha* and *Vimarsha*. The power of nihilation brings to mind the concept of *Shakti* as the aspect of Negation: *nishedha-vyapararupa shaktih*. The parallelism is worth pursuing. We may conclude by observing that the translator has rendered an invaluable service to the English-speaking world by her effort.

K. GURU DUTT

Man: His Life, His Education, His Happiness. By A. DA SILVA MELLO; translated from the Portuguese by M. B. FIERZ. (Philosophical Library, New York. 729 pp. 1956. $6.00)

This remarkable book by an active member of the medical profession reveals a sweep of mind almost encyclopædic in its scope. It makes a survey of some of the most important problems of human life—man, his origins, his tendencies, his childhood, his education, his place in society, the present impasse and the lines of his future welfare in the international context. In doing so the author refers to the biographical origins of human life and consciousness, replaces man in the zoological series and takes the evidence of bio-psychology, which leads to the revelations of psychoanalysis as to the part played by the fundamental instincts in man's conscious life. This leads on to a study of sex, the growth and bringing up of children, and the comparative merits and drawbacks of traditional education and the new education with its emphasis on interest and freedom.

An examination of the religious question follows. The evolution of religion as a social phenomenon is traced down to modern times, as also the emergence of Socialism with its sequel of Communism. The analysis of the present situation as a conflict between democratic capitalism and communist collectivism serves to stress the need for combining the best elements of both.

The book ends with an appeal to the free thought of the world to transcend nationalistic sovereignty in order to usher in one International State.

The book needs more careful proofreading and the emendation of several mutilated sentences.

D. GURUMURTI

Postulates and Implications. By RAY H. DOTTERER. (Philosophical Library, New York. 509 pp. 1955. $7.50)

This is a book on the general methodology of a rationalist attitude. Rational persuasion rests on awareness of two facts: that each one of us bases his reasoning upon postulates; and that the implications of these postulates should be made clear to others as well as to ourselves. And so the "postulational method"—the awareness of our own postulates—must recognize the moral obligation to be rational.

However, the duty to be logical need not commit us to any particular system of logic or to a particular interpretation of the "If-then" relation. The duty to be logical is the duty to be loyal to the implications of the accepted postulate. (We should add that there is also a greater duty: to *re-examine* constantly one's postulates themselves.)

The author is expounding some form of the Socratic doctrine that an "unexamined life is not worth living." But the author's method is postulational and not dialectical; while he insists on the obligation of making clear the postulates behind our thinking and acting and being loyal to their implications,

he himself is led to the logic of "either-or." We should, of course, avoid contradictions; but freedom from contradiction should not mean the *obligation* to accept an "either-or."

The author covers a very wide field of reasoning implied in science, philosophy, politics and human affairs. But I disagree with his definition of Absolute Idealism, among other things:—

> Absolute Idealism is a form of solipsism which includes all physical and all mental entities within the one Self which I recognize as existing. If the one Self which includes all things and all selves is thought of as *God*, Absolute Idealism becomes pantheism. (pp. 125-126)

This implies that whatever is inclusive of other things is, in philosophy, either solipsism or Pantheism. This is not the case.

The book is a sustained piece of reasoning. It does not stop with merely the intellectual attitude; its aim is to reach what the author calls "higher" religion.

N. A. NIKAM

The Meeting of the East and the West in Sri Aurobindo's Philosophy. By S. K. MAITRA. (Sri Aurobindo Ashram, Pondicherry. 451+xxxi pp. 1956. Price not mentioned.)

Professor S. K. Maitra is a devotee of Sri Aurobindo. As an academic philosopher, he attempts to show how the Indian and the Western outlooks are synthesized in the thought of Sri Aurobindo. This is an important attempt. In the thought of all the great philosophers of twentieth-century India, East and West have joined hands; and, as Sri Aurobindo is one of the most important of them, it is necessary and useful to fix his position with regard to the outstanding thinkers of the West. His views, as those of both a thinker and a *yogi*, deserve serious consideration.

Dr. Maitra first compares East and West; and by East he means only India, with which he is best acquainted. Indian philosophy, to him, is value-centric. Reality is value and existence, and also consciousness. It is *saccidananda*. There is no distinction between theoretical and practical philosophy. Yet the Indian view suffers from being individualistic, not being cosmic in its reference. The Western is the opposite on the whole. It is theoretic and cosmic, intellectual and dynamic. For it reality is only existence, not value.

In Sri Aurobindo's philosophy, these opposites are significantly synthesized. First, the idea of evolution is practically foreign to Indian thought; but Sri Aurobindo utilizes it in his theory of spirit's return to itself and evolution is not a mere ascent from the lower to the higher, but an integration of the higher with the lower. Next, *yoga* is conceived as merely individualistic in India; but Sri Aurobindo treats it as the "Divinization of the whole of mankind." Similarly, reality is both value and existence, and both static and dynamic.

The book contains several interesting chapters, some of which are devoted to a comparison of Sri Aurobindo with Bergson, Plotinus, Hartmann, Hegel, Plato, Goethe and Whitehead. It can profitably be studied by all students of Sri Aurobindo's philosophy. And even those who are not devotees of Sri Aurobindo can get from it a useful comparative view.

P. T. RAJU

A LETTER FROM LONDON

[In this quarterly letter **Shri Sunder Kabadi,** naturally comments on the sad events of carnage in Egypt and Hungary. Who can disagree with his views? Only those throwing righteousness to the winds of hell committed the crime of bloodshed.—ED.]

LONDON, Nov. 4—Massive events have been set in motion by the Governments of Britain, France and the U.S.S.R. which will leave an indelible impression on the course of history and affect the lives of all mankind. The Franco-British war against Egypt, and the equally ruthless and cynical liquidation of the democratic upsurge in Hungary by the Red Army and Air Force, have destroyed, in a few short weeks, all the painful and laborious efforts that were made over the past ten years to build an international order founded on law and justice, on which mankind's hopes rested of preventing a third World War.

I am writing at the moment when British and French troops are invading Egypt, after British and French bombers have "softened up" military targets, and as Soviet tanks and troops have crossed into Hungary and are, by sheer military might, reimposing Soviet domination over that already devastated country. The world has been shown the real meaning of what the Russian Government means by "peaceful co-existence," and at the same time it has been given overwhelming and sickening evidence that Western imperialism, for all its fine talk of democracy and liberty among nations, has not changed its real character.

The cynical and immoral way in which the ruling classes in Britain and France and the Soviet Union have trampled on the elementary rights of small nations, in complete defiance of their international obligations and treaties, has demonstrated that we still live in a world where great and powerful nations are prepared to invoke the law of the jungle to maintain what they regard as their vital interests. The dangers of a World War and the total destruction of civilization have been brought rapidly nearer by these flagrant acts of aggression by Britain, France and the Soviet Union.

It had seemed, up till about a year ago, that the world was beginning to reap the benefits of the patient, unspectacular efforts made by progressive-minded statesmen, backed by enlightened and far-sighted public opinion, to build the foundations of an international order that would lead the nations away from the total disaster of total war. With the death of Stalin, his successors in the Kremlin seized the opportunity to embark on policies at home and abroad that were aimed at achieving for Russia and the other Communist States the respect and influence in international affairs which Stalin, by his evil and disastrous policies, had denied them.

This did not mean that the ideological struggle between the Communist and non-Communist States had come to an end, but that there was a tacit agreement by the leaders of both *blocs* to pursue the struggle in a manner that would not make armed conflict between them as inevitable as it had seemed to be in the last few years of Stalin's rule. This process of adjustment was naturally far from easy. Many aspects of the new Soviet diplomacy only served to strengthen distrust and suspicion in the West, as, for example, the visit of Bulganin and Khrushchev to India. The new Soviet approach to India and the other democratic Asian countries was recognized as having as its inspiration the desire to win over the uncommitted Asian nations to greater support for Russia.

But the era of peaceful co-existence seemed to have made its greatest and

most encouraging advance when the Soviet leaders visited Britain as the guests of Sir Anthony Eden. Their visit was universally regarded as marking a tremendous success for the aims of enlightened statesmanship in this hydrogen-bomb age. A further advance was envisaged when Sir Anthony Eden, early next year, was to pay a return visit to Moscow.

Against this background of constructive statesmanship and imaginative and courageous diplomacy, the world went about its business in a new and more hopeful frame of mind. The great problems on which Russia and the West had failed ever since the War to reach agreement and understanding still remained—disarmament, the unification of Germany, the admission of China to the United Nations—but it was universally felt that a new spirit was inspiring their approach to these complex issues. In a single word, what had been created, for the first time in ten years, by the "meeting of minds" at Geneva, by the visit of the Soviet leaders to Britain, and by many other developments of this nature, was the beginning of a spirit of trust.

It was only a beginning, and the fact that these two great *blocs* still retained, and continued to increase, their already terrifying powers of military destruction, emphasized to all thoughtful people how vital it was that this tender plant of trust should be nurtured by all possible means. In direct proportion to its growth would depend the fate of humanity.

The enormity of Sir Anthony Eden's crime in unleashing war on Egypt was that he knew, more than anyone, how vital it was for the future of the world that this spirit of trust should be given the opportunity to grow. The Soviet Union, in the light of the declared willingness of the leaders of the Western military alliance to modify their original Cold War aims—which envisaged that, sooner or later, Soviet Communism would have to be destroyed by military might—was encouraged to pursue, both at home, in its relations with the East European satellites, and in its overall approach to world problems, policies that were becoming increasingly liberal.

In view of the stalemate that had already been reached in atomic power, realism alone dictated the new Soviet leaders to modify the evil policies pursued by Stalin. To have continued preaching and working, openly or clandestinely, for world revolution would, within a few more years, have forced the leaders of the Western alliance to behave in relation to the Soviet Union in exactly the same primitive and cynical way as Sir Anthony Eden, in alliance with the French, behaved in relation to Egypt, and for exactly the same reason, namely, that if the Western alliance did not destroy Russian Communism, Russian Communism would destroy the Western alliance.

It has been argued in the West that the reforms introduced by Bulganin and Khrushchev in Soviet society and in Soviet foreign policy were manifestly overdue and that Russia would have to take tremendous strides along this path before Soviet society could be said to enjoy a fraction of the democratic virtues so jealously treasured by the capitalist democracies. What Western observers were anxious to see above all was a relaxation of the Soviet political, economic and military grip on the East European countries. The Russian Revolution, they had realized, was irreversible; but the East European States had been forcibly and ruthlessly welded on to the Soviet Empire.

A few days before Sir Anthony Eden and the French dispatched their cynical ultimatum to President Nasser, the upsurge of democratic forces in Poland and Hungary, followed by every sign that the Russian Government was about to accede to these demands for greater freedom and independence, was compared by one Tory paper to the British transfer of power to India in 1947. In

some circles the victory of the liberal forces in Poland and Hungary was seen as likely to mark a great new chapter in the relations between Russia and the West.

The Russians would not have transferred political and economic power voluntarily. Nor when the demands were raised, would they have assented to them easily. No imperialist nation ever does. But the alternative to giving the East European States the new deal that they were resolved to achieve —until Sir Anthony Eden and the French did so much at one foul stroke to destroy the moral influence and prestige which the Western alliance had enjoyed over the last ten years—would have been to expose the whole policy of peaceful co-existence which Russia had so successfully pursued since the death of Stalin as a cynical and hollow sham. Peaceful co-existence and the denial of a nation-wide revolt for liberty and independence by the use of tanks, artillery and bombers are opposites. Similarly, preventive war, deliberately planned and prepared in front of the whole world for three long months, cannot be squared with the rule of international law and justice. Both the Russians, and the Edenites in Britain and the Edenites in France, have been engaged in the disgusting task of explaining that their wars were started with the noblest of intentions.

The greater fault for the incalculable consequences of these black deeds must rest with the ruling circles in Britain and France, for they had led the world to believe that such a monstrous act would violate their most cherished ideals. Moreover, no one will ever be able to state with any certainty whether, had they not so cynically resolved to overthrow the Egyptian Government by war, the Russians may not have been constrained, by certain knowledge of the consequences, from crushing the independence movement in Hungary.

For unless the United States is prepared to follow up the condemnation of the United Nations General Assembly and its appeal to Russia to withdraw from Hungary by fighting Russia if that appeal goes unheeded, the lamps of liberty that began to burn brightly in Eastern Europe will be again extinguished, as they were ten years ago. Yet because of the infamous war waged by its two European allies, France and Britain, against Egypt, the United States has no ultimate moral right to attempt to force Russia to withdraw from Hungary unless, at the same time, it is prepared to compel Britain and France to withdraw from Egypt and make suitable reparations to that country for the wrong and destruction that have been inflicted on it. At the present time, the dominant concern of whoever sits in the White House must be to repair the colossal damage done to the cause of the Western alliance by France and Britain. At the same time, all the old hatred, suspicion and enmity of Russia will sweep back in renewed intensity. The outlook is grim.

SUNDER KABADI

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."

HUDIBRAS

It is a good sign that disappointment and frustration did not envelop the distinguished men and women who gathered at New Delhi last month. The occasion was the Ninth General Conference of Unesco and naturally the assembly was cosmopolitan and international. Just before the foreign delegates arrived in India acts of violence were perpetrated in Egypt and Hungary which might develop into the much-feared World War.

The acts of violence took birth in violent minds. Thoughtlessness, hurt feelings, vengeance and opportunism made a circle which the Moral Law of Compensation alone can and will adjust. Thoughtlessness and imprudence in connection with the loan by the U.S.A. for the Aswan Dam hurt the feelings of the head of the Egyptian State, and he retaliated by hastily nationalizing the Suez Canal. Retaliation evoked vengeance, and the British and French Governments lost their heads, forgetting the lessons of history, giving the go-by to their own ideals of freedom, democracy and righteousness. Russian leaders took advantage of the crime of the British and French leaders, and copied their bad example. None of the powers concerned are in the right; brutality, violence and vengeance are always and invariably in the wrong.

But to turn to the opening of the Unesco Conference at New Delhi: The outgoing President of the Unesco, Mr. Zavala Muniz, referred in his inaugural address to the coincidence that the meeting was taking place in India, the country of Gandhiji, "the land of his heroism, his sacrifice and his apotheosis."

We are not here to judge but nothing prevents us from condemning the principle of aggression and today more than ever we must affirm our belief in the great moral values of Mankind.

Maulana Abul Kalam Azad struck a note which ought to be remembered by all partisans:—

No man with common sense will for a moment believe that either the U.S.A. or the U.S.S.R. can be converted to its opposite point of view.

Once the two systems recognize that they must co-exist and develop an attitude of toleration for one another, the immediate result will be increasing understanding and respect for one another. Once mutual suspicion and hatred disappear each system can learn from the experience and experiments of the other.

The most vital and valuable pronouncement came from Prime Minister Nehru:—

We meet at a moment when we can hear again the dread tramp of armed men and the thunder of the bombs hurled from the skies to destroy men and cities below. Because of this, there is perhaps a measure of unreality about your discussing the various items in your agenda which have nothing to do with this deep crisis of the moment. But these very developments force reality upon us and mould our thinking.

Man does not live by politics alone, nor indeed wholly by economics. And so, the Unesco organization came to represent something that was vital to human existence and progress.

The Unesco has considerable achievements to its credit during its ten years of existence, and yet, after these ten years, what do we find? Violence and hatred still dominate the world. The doctrine of inequality of men and races is preached and practised, the democratic principles of dignity, equality and mutual respect are denied or ignored, some countries dominate over others and hold their people in subjection, denying them freedom and the right to grow, and armed might is used to suppress the freedom of countries.

We see today in Egypt as well as Hungary both human dignity and freedom outraged and the force of modern arms used to suppress peoples and to gain political objectives. Old colonial methods, which we had thought, in our ignorance, belonged to a more unenlightened age, are revived and practised. In other parts of the world also, movements for freedom are crushed by superior might.

It is true that the atomic and hydrogen bombs have not thus far been used. But who can confidently say that they will not be used?

We use brave phrases to impress ourselves and others. But our actions belie those noble sentiments. And so we live in a world of unreality where profession has little to do with practice. When that practice imperils the entire future of the world, then it is time that we come back to reality in our thinking and in our action. At present, it would appear that great countries think that the only reality is force and violence, and that fine phrases are merely the apparatus of diplomacy. This is a matter which concerns all of us, whichever quarter of the world we may live in. But, in a sense, it concerns us in Asia and Africa more perhaps than in other countries, for some of our countries have recently emerged into freedom and independence, and we cherish them with all our strength and passion.

I have called this great assembly the conscience of the world community. The problems we have to face, many and complicated as they are, will never be solved except on the basis of good morals and conscience. It is for this reason that I beg you, distinguished delegates from nations of the world, to pay heed to this collapse of conscience and good morals that we see around us, for unless we do so, all your fine ideals and the good work you have done will be shattered into nothingness.

Our country of India is a large one and our population is considerable, but we have no desire to interfere with any other country. We have no hatreds and we have been nurtured, under the inspiring guidance of our great leader Mahatma Gandhi, in the ways of peace. We want to be friends with all the world. We know our own failings and seek to overcome them, so that we might be of service to our own people and to the world.

9th November 1956

The decision of the Navajivan Trust to publish works of Gandhiji and books about him and his philosophy in cheap editions is excellent. We want our poorer classes to read and appreciate Gandhiji's doctrines with a view to assimilating them.

Among the recent cheap editions are *An Autobiography or The Story of My Experiments with Truth*; always an inspiration to every new reader. *The Gita According to Gandhi* is from many points of view the most valuable help to the thinking public; the Gita has profound light to throw, not only on philosophy and mysticism, but also on our social problems like castes, creeds, religions, untouchability and even on economics—poverty and opulence. Gandhiji's views on the *Gita* provide lines of practical action for the individual and for the State.

May the vibrating influence of the pages of these volumes transform the sons and daughters who look up to the Father of the Nation with love and reverence!

A similar good service to the reading public is rendered by the Jaico Publishing House. Five new issues have just reached us. The cheap but attractively printed books bring to the poor purse of student and adult alike sparkling gems from all over the world. Ancient as well as modern texts are being printed. The *Panchatantra*—the best translation by Ryder; Stories from Somadeva's *Kathasaritsagara* translated by Tawney; are from the old world. Tagore's *Farewell My Friend* and *The Garden*; Bain's charming stories, *A Digit of the Moon*, which were enjoyed forty years ago, and Bhabani Bhattacharya's *He Who Rides a Tiger*, published only a few months ago—represent flowers from the Baghs of India. Equally beautiful blooms, though of different hues and scents, are culled from the gardens of the West. Our felicitations to the enterprising Publishing House. It is serving the cause of culture and real internationalism in this land.

The streets of Khatmandu ran with blood on the ninth day of the Durga Puja when innumerable buffaloes and goats were sacrificed to the Goddess Durga, writes a special correspondent in *The Statesman*:—

The principal ceremony was at the old Hanuman Dhoka palace in the heart of the town. The Nepalis worshipped their regimental colours and arms, for which they invoked the protection of the goddess throughout the year. Each army officer of the rank of colonel and above presented Rs. 8 for the festivities and a goat for sacrifice before the colours. Junior officers gave Rs. 5. Buffaloes and goats, bought from this collection, were brought into the courtyard of the Hanuman Dhoka palace where each unit's colours were erected and decorated with garlands made of the first autumn blossoms. Amidst firing of guns and muskets the animals, with their horns painted and flowers round their necks, were brought in. The Commander-in-Chief blessed each colour and sprinkled vermilion on it. Priests chanted prayers. The supreme moment came after the priests had finished their chanting. One well administered blow with a *khukri*—the traditonal Gurkha weapon —or a *khora*, a scimitar-like knife—according to the size of the animal or the skill of the operator, was sufficient to decapitate the animal. Similar sacrifices took place at temples throughout the valley.

The ceremony was watched by all, high and low, women and children. Besides Nepalis, there were many foreign ladies who, while taking countless pictures, appeared to enjoy every moment of the revelry. Further, it is saddening how the priests, officiating at the ceremonies, sat unperturbed, chanting *mantras*, in the midst of these scenes of carnage, when around them flowed rivers of blood in which the soldiers dipped their regimental colours to carry them off in triumph through the city to the accompaniment of military bands and bagpipes.

Surely this display of brutal callousness and cruelty to dumb creatures cannot by any means be regarded as pleasing to the gods or be reckoned as the triumph of good over evil, if that is what Vijayadashmi truly signifies. Can victory of arms be obtained by sacrificing sheep and buffaloes?

Tracing the genesis of this festival, Professor K. A. Nilakanta Sastri writes:—

Hindu mythology, like that of the Greeks and the Scandinavians, is full of accounts of periodic struggles of the gods with the demons. The normal universal order is governed and controlled by the various divinities, each functioning in his or her own sphere under the guidance of Indra, king of the gods. Time and again, this benevolent order is disturbed and overthrown by the pride and ambition of some demon-king who accumulates great psychic energy by extraordinary tapas; this tapas attracts to him one of the great gods—Brahma, Vishnu or Siva, who feels constrained to reward the tapasvi with a boon. One such crisis was brought on by the buffalo-demon Mahishasura whose story is told in the Devi Mahatmya of the Markandeya Purana; and on this occasion the salvation of the world was wrought by the cosmic mother, Devi.

These myths, being symbolic, carry deep spiritual meanings for the intuitive mystic.

It is regrettable that the spirit of these myths is lost and only the letter is followed today. An ancient and lofty culture has portrayed the forces of evil with far greater realism and subtlety, as corrupt and decadent influences. Corruption is a rust, not a raging fire; and Mahishasura, symbolizing greed, insufferable self-importance, insatiable appetite for power, was no doubt very evil and his annihilation by Durga was unquestionably a great victory and a notable act of social liberation. Perhaps today the story of Mahishasura has an even more pointed significance than formerly, for what can be more inhibiting to the ushering in of world unity and universal brotherhood than greed and crass vanity, the lust for wealth and power?